

4402
A
P O O R E M A N S
R E S T :

Founded vpon { *Motives,*
Meditations, } and
Prayers.

Expressing to the inward M A N,
true Consolation.

In all { *Kindes*
and } of Affliction.
Times

By IO. NORDEN. R

Now the eight time augmented, and much
reformed by the *AUTHOR,*

PSAL. 10. 14.

*The Poore committeth himselfe vnto thee, for thou
art the helper of the Fatherlesse.*

L O N D O N :

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the signe of the *Greene-Dragon* in
Pauls Church-yard, 1620.



1. Ianuarie { Latins, *Ianuarium.*
 called of the { Græcians, *Gamelion.*
 { Hebrewes, *Tebeth,* and { hath 31.
 { is their 10. moneth. { daies.

1	A	<i>Calends.</i>	
2	b		The first day of this Mo-
3	c	<i>Nones of</i>	neth Christ was circumcised,
4	d	<i>Jan.</i>	<i>Luk. 1. 21.</i> The tops of the
5	e		mountaines appeared vnto
6	f	<i>Day before the N.</i>	Noah, <i>Gen. 8. 5.</i> The Israelites
7	g	<i>Nones of Ianuar.</i>	put away their wiues, <i>Ezra</i>
8	A		<i>10. 16.</i>
9	b		The 5. of this moneth, word
10	c	<i>Idus of Ia-</i>	was brought vnto Ezechiel
11	d	<i>nuarie.</i>	the Prophet, that the Citie
12	e		Ierusalem was smitten, <i>Eze-</i>
13	f		<i>chiel 33. 21.</i>
14	g	<i>Day before the Id.</i>	The sixth of this moneth
15	A	<i>Idus of Ianuarie.</i>	Christ was worshipped of
16	b		the wise men, <i>Mat. 2. 1. &c.</i>
17	c		baptized, <i>Mat. 3. 15.</i> turned
18	d		water into wine, <i>Ioh. 2. 1. &c.</i>
19	e		as testifieth Epiphanius
20	f		The 10. of this Month Na-
21	g		buchadnezzar, King of Ba-
22	A	<i>Calends of</i>	bel, moued thereunto by the
23	b	<i>Februarie.</i>	rebellion of Zedechiah, be-
24	c		sieged Ierusalem most fierce-
25	d		ly, as may appeare, <i>2 Kings</i>
26	e		<i>15. &c., Jer. 52. 4.</i> Also Eze-
27	f		chiel was willed to utter his
28	g		parable, <i>Ezech. 2. &c.</i>
29	A		Paul called, and conuerted
30	b		the 25. of this moneth,
31	c	<i>Day before the Ca-</i>	<i>Acts 9. 3.</i>
		<i>lends of Feb.</i>	

Festival daies { Circumcision the first
 in this mo- { day.
 neth be { Epiphanie the sixth

2. February, } Latins, *Februarius*, } hath 28. daies
 called of the } Gracians, *Claphebolio* } vnto the 28. dayes
 } Hebrews, *Shebat*, and } yere *Bissexul*
 } is their 11. moneth. } and then 29.

1	d	<i>Calends.</i>		The first of this moneth,
2	e	<i>Nonas of</i>	4	Moses repeated the Law
3	f	<i>February.</i>	3	vnto the children of Israel,
4	g	<i>Day before the N.</i>		<i>Deut. 13.</i>
5	A	<i>Nonas of Febru.</i>		The second of this month
6	b		8	our Sauour was presented
7	c		7	to the Lord, and Mary puri-
8	d	<i>Idus of Fe-</i>	6	fied, <i>Luk 2. 22.</i>
9	e	<i>bruary.</i>	5	The ninth of this moneth,
10	f		4	Noah, 40. dayes after he had
11	g		3	scene the tops of the moun-
12	A	<i>Day before the Id</i>		taines, sent out of the Arke a
13	b	<i>Idus of February.</i>		Rauen, & afterward a Dove,
14	c		17	which returned, <i>Ge. 8. 6. &c.</i>
15	d		16	The 15. of this month, the
16	e		15	Jewes spend merrily toge-
17	f		14	ther, for that the Spring of
18	g		13	the yeare doth enter then,
19	A		12	as they thinke.
20	b		11	The 16. of this moneth,
21	c	<i>Calends of</i>	10	Noah the second time sent
22	d	<i>March.</i>	9	out a Dove, which returned
23	e		8	with an Oliue branch in her
24	f		7	bill, <i>Gen. 8. 10.</i>
25	g		6	The 24. of this month, Za-
26	A		5	chariah was commanded to
27	b		4	prophecy, <i>Zach. 1. 7.</i> Matthi-
28	c		3	as was elected into the num-
29	d	<i>Day before the Ca-</i>		ber of the Apostles, <i>Acts 1.</i>
		<i>lends of March.</i>	16.	

Festival daies in this moneth be the 2. called the
Purification of S. Mary. The 24. which
 is Saint *Matthias* day.

March

3. March, } Latins, *Martius.*
 called of the } Gracians, *Monuichyon.*
 Hebrewes, *Adar*: and is } hath 31.
 their 12. moneth. } daies.

1	d	<i>Calends.</i>		The Temple of Ierusalem
2	e		6	was finished the third day of
3	f	<i>Nones of</i>	5	this month, <i>Esa. 6. 15.</i> In the
4	g	<i>March.</i>	4	1. of <i>Esa. 7. 5.</i> it is said to be
5	A		3	the 23. of this moneth.
6	b	<i>Day before the N.</i>		The tenth of this month,
7	c	<i>Nones of March.</i>		Christ was aduertised that
8	d		8	Lazarus was sicke, <i>Ioh. 11. 3.</i>
9	e		7	A feast was celebrated a-
10	f	<i>Idus of</i>	6	mong the Iewes, for the o-
11	g	<i>March.</i>	5	uerthrow of Nicanor, the 13.
12	A		4	of this moneth, <i>2 Mac. 15. 37</i>
13	b		3	Also vpon the same day all
14	c	<i>Day before the Id.</i>		the Iewes vnder Ashueross
15	d	<i>Idus of March.</i>		were commanded to be put
16	e		17	to death, <i>Esa. 3. 13.</i> vpon the
17	f		16	same day the Iewes had a
18	g		15	priviledge giuen them to
19	A		14	slay all their enemies, <i>Esa. 8.</i>
20	b		13	12. This day also the Iewes
21	c		12	solemnized for their ioyfull
22	d	<i>Calends of</i>	11	deliuerance, <i>Esa. 8. 17.</i>
23	e	<i>April.</i>	10	The 14. day of this month
24	f		9	was called of the Iews, Mar-
25	g		8	docheus day, <i>2 Mac. 15. 37.</i>
26	A		7	also Purim, as may appeare,
27	b		6	<i>Esa. 9. vers. 21. 26.</i>
28	c		5	The 15. also is another day
29	d		4	of Purim, <i>Esa. 9. 21.</i>
30	e		3	The 16. of this Moneth
31	f	<i>Day before the Ca-</i>		Lazarus was raised from the
		<i>lends of April.</i>		dead. <i>Iohn 11. 43.</i>

This Moneth hath one festiuall day called the *Annunciation of Saint Marie*, celebrated the 25. of this moneth.

4 Aprill cal- } Latins, *Aprilis.* } hath 30
 led of the } Græcians, *Targelion.* } daies.
 } Hebrewes, *Abib*, or *Nisan*,
 and is their first moneth.

1	g	<i>Calendas.</i>			The first of this Moneth
2	A	<i>Nones of</i>	4		Noah vncovered the Arke,
3	b	<i>April.</i>	3		& saw earth, <i>Gen. 8. 13.</i> Moses
4	c	<i>Day before the N.</i>			reared the Tabernacle, <i>Exo.</i>
5	d	<i>Nones of April.</i>	8		40. 2. 17. the Temple began
6	e				to be sanctified, <i>2 Chr. 29. 17.</i>
7	f		7		The 10. of this month the
8	g	<i>Idus of A-</i>	6		childre of Israel passed tho-
9	A	<i>pril.</i>	5		row the riuer Iordā on dry
10	b		4		foote, <i>Iosn 4. 19.</i> the Paschal
11	c		3		Lamb was chosen, <i>Exo. 12. 3.</i>
12	d	<i>Day before the Id.</i>			The 13. of this moneth the
13	e	<i>Idus of April.</i>	18		edict of King Ahashuerosh
14	f		17		came out for the marthe-
15	g		16		ring of the Iewes, <i>Esth. 3. 12.</i>
16	A		15		The 14. of this month the
17	b		14		Passouer was kept, <i>Exo. 12.</i>
18	c		13		6. <i>Leuit. 23. 5. Jos. 5. 10.</i>
19	d		12		The 15. of this moneth the
20	e		11		Israelites departed out of
21	f	<i>Calends of</i>	10		Egypt, <i>Numb. 33. 3.</i>
22	g	<i>May.</i>	9		The 16. of this moneth
23	A		8		Hezekiah made an end of
24	b		7		sanctifying and purging the
25	c		6		Temple, <i>2 Chron. 29. 17.</i>
26	d		5		The 18. of this month the
27	e		4		childre of Israel walked on
28	f		3		dry land through the midst
29	g				of the red sea, <i>Exod. 14. 19.</i>
30	A	<i>Day before the Ca-</i>			The 24 Daniel saw his vi-
		<i>lends of May.</i>			sion, <i>Dan. 10. 4.</i>

The 25. of this moneth the feast of
S. Marke is obserued.

May

5. May, cal- } Latins, *Maïus*,
 led of the } Græcians, *Scirophorion* } hath 31
 } Hebrewes, *Liar*, which } daies.
 } is their 2. moneth.

1	b	<i>Calends.</i>		The first of this moneth
2	c		6	Moses was commanded to
3	d	<i>Nones of May.</i>	5	number the children of Is
4	e		4	rael, <i>Numb.</i> 1. 1. & c.
5	f		3	The 5. of this Moneth,
6	g	<i>Day before the N.</i>		Christ is thought to haue
7	A	<i>Nones of May.</i>		ascended vp into heauen,
8	b		8	<i>Mar.</i> 16. 9. <i>Luk.</i> 24. 51. <i>Act.</i> 19
9	c		7	They which could not keep
10	d	<i>Idus of May.</i>	6	the Passeouer at the day ap
11	e		5	pointed by the Lord, were
12	f		4	willed to celebrate the same
13	g		3	the 14. of this Month, <i>Nu.</i> 39
14	A	<i>Day before the Id.</i>		<i>v.</i> 10. 11. So did the Israelites
15	b	<i>Idus of May.</i>		at the commandment of
16	c		17	King Hezekiah, 2 <i>Ch.</i> 30. 15.
17	d		16	The 16. day, Manna rained
18	e		15	from heauen, <i>Exod.</i> 16. 14.
19	f		14	The 17. day, Noah entred
20	g		13	the Arke, and the flood be-
21	A		12	gan, <i>Gen.</i> 7 11. 13.
22	b	<i>Calends of Iune.</i>	11	The 22. fire from Heauen
23	c		10	cōsumed such as murmured
24	d		9	against the Lord, <i>Nu.</i> 11 1
25	e		8	The 23 the Israelites with
26	f		7	great ioy triumphingly en-
27	g		6	tered into the Castle of Ie-
28	A		5	rusalem, 1 <i>Mac.</i> 13 51.
29	b		4	The 27. Noah, the water
30	c		3	being dried vp, came forth
31	d	<i>Day before the Ca-</i>		of the Arke, <i>Gen.</i> 8. 14.
		<i>lends of Iune</i>		

The first of this Moneth is vsually celebrated
 for the feast of *Philip* and *Iacob*.

A. 4.

Iune

6 June, cal- } Latins, *Iunius*,
 led of the } Græcians, *Ekatombaion*. } hath 30
 } Hebrewes, *Sivan*, which is } daies.
 } their third moneth.

1	e	Calends.			The first comming of the
2	f	Nones of	4		children of Israel vnto mount
3	g	Iune.	3		Sinai was the first of this mo-
4	A	Day before the N.			neth, where they abode 11.
5	b	Nones of Iune.			moneths, and 20. dayes, in
6	c		8		which time all those things
7	d		7		were done, recorded in
8	e	Idus of	6		<i>Exod. cap. 19. 1. &c.</i>
9	f	Iune.	5		The sixt of this moneth,
10	g		4		Alexander that mighty Mo-
11	A		3		narch of the world was
12	b	Day before the Id.			borne, of whom <i>Dan. c. 11. 3.</i>
13	c	Idus of Iune.			doth prophesie. Also on
14	d		18		this day that famous temple
15	e		17		of Diana in Ephesus, num-
16	f		16		bered among the seauen won-
17	g		15		ders of the world, was set on
18	A		14		fire by Herostatus. The
19	b		13		Jewes likewise kept their
20	c		12		feast of Pentecost on this
21	d	Calends of	11		day.
22	e	Iuly.	10		The 23. of this moneth, the
23	f		9		first edict came out for the
24	g		8		safety of Gods people, the
25	A		7		Jewes, against Haman, and
26	b		6		the rest of their enemies,
27	c		5		<i>Esth. 8. 9.</i>
28	d		4		The 29. of this month, the
29	e		3		Arke of Noah, through the
30	f	Day before the Ca-			increase of waters, was lifted
		lends of Iuly.			vp from the earth, <i>Gen. 7. 12.</i>

Festiual daves in this moneth, are the 24. which
 is the feast of S. Iohn Baptist. 29. which
 is S. Peters.

Iuly

7. Iuly, called of the } Latins, *Iulius*, } hath 31
 } Græcians, *Metageitnion*, } dayes.
 } Hebrews, *Thammuz*, bring }
 their 4. moneth.

1	g	<i>Calends.</i>	
2	A		
3	b	<i>Nones of</i>	
4	c	<i>Iuly.</i>	
5	d		
6	e	<i>Day before the N.</i>	
7	f	<i>Nones of Iuly.</i>	
8	g		
9	A		
10	b	<i>Iulus of</i>	
11	c	<i>Iuly.</i>	
12	d		
13	e		
14	f	<i>Day before the Id.</i>	
15	g	<i>Idus of Iuly.</i>	
16	A		
17	b		
18	c		
19	d		
20	e		
21	f		
22	g		
23	A	<i>Calends of</i>	
24	b	<i>August.</i>	
25	c		
26	d		
27	e		
28	f		
29	g		
30	A		
31	b	<i>Day before the Calends of Aug.</i>	

6 The 5. of this moneth Eze-
 5 chiel saw his visions, *Ezech.*
 4 1. 1.

3 The 6. of this moneth, the
 2 Capitall of Rome, counted
 1 one of the 7. wonders of the
 world, was burned: and the
 mirror of Christian Princes
 King Edward the sixt, dyed
 the sixt of this moneth, *An-*
 3 no 1553.

17 The 9. of this Moneth, Ie-
 16 rusalem, after it had a long
 15 while beene besieged by Ne-
 14 buchadnezzar, was taken,
 13 *Ier. 39. 2.*

10 The 12. of this moneth, Iu-
 9 lius Cæsar, the first Roman
 8 Emperor was borne. Of him
 7 is this moneth called Iuly.
 6 month, the

5 The 18. of this their yere,
 4 Egyptians begin
 3 *Plin. lib. 8. cap. 47.*

The 25. of this moneth is the feast of S. James the
 Apostle: and vpon this day K. James was
 crowned King of England. 1603.

8. August. cal- } Latins, *Augustus*.
 led of the } Gracians, *Boedromion*. } hath 31
 } Hebrewes, *Ab*, which is } daies.
 } their 5. moneth.

1	c	<i>Calends.</i>		
2	d	<i>Nones of</i>	4	The first of this moneth,
3	e	<i>August.</i>	3	Aaron, 40. yeeres after the
4	f	<i>Day before the N.</i>		children of Israel were come
5	g	<i>Nones of August.</i>		out of Egypt, died on mount
6	A		8	Hor, <i>Num.</i> 33. 38. Also on this
7	b		7	day Ezra, with his company
8	c	<i>Idus of Au-</i>	6	came out of Babel vnto Ie-
9	d	<i>gust.</i>	5	rusalem, <i>Ezra</i> 7. 9.
10	e		4	
11	f		3	
12	g	<i>Day before the Id.</i>		The 7. of this moneth Na-
13	A	<i>Idus of August.</i>		buchadnezzar burnt the
14	b		18	house of the Lord, and al Ie-
15	c		17	rusalem, 2 <i>Kings</i> 25. 8. 9.
16	d		16	
17	e		15	
18	f		14	The 10. of this moneth,
19	g		13	some thinke Ierusalem to
20	A		12	haue beene burnt by the Ba-
21	b	<i>Calends of</i>	11	bylonians, <i>Ierem.</i> 52. 12. <i>Io-</i>
22	c	<i>Septemb.</i>	10	<i>sephus</i> (<i>lib.</i> 5. <i>cap.</i> 26.) said it
23	d		9	was burned afterward by the
24	e		8	Romanes the same day.
25	f		7	Therefore doe the Iewes
26	g		6	on this day obserue a most
27	A		5	straight fast, and goe bare-
28	b		4	footed, and sitting on the
29	c		3	ground, reade twice ouer
30	d	<i>Day before the Ca-</i>		the Lamentations of Iere-
31	e	<i>lends of Sep.</i>		mic.

The 24. of this moneth is vsually called
S. Bartholmewes day.

Sep-

9. September } Latins, *September.*
 called of the } Græcians, *Μαμακτημον.* } hath 30
 } Hebrewes, *Elul*, which is } daies.
 } their 6. moneth.

1	f	<i>Calends.</i>		
2	g	<i>Nones of</i>	4	The first of this Moneth
3	A	<i>Septemb.</i>	3	Haggai the Prophet began
4	b	<i>Day before the N.</i>		to prophesie, <i>Hag. 1.1.</i>
5	c	<i>Nones of Septemb.</i>		
6	d		8	
7	e		7	The sixt of this moneth
8	f	<i>Idus of</i>	6	Ezechiel saw another vision
9	g	<i>Septemb.</i>	5	<i>Exec. 8.1.</i>
10	A		4	
11	b		3	
12	c	<i>Day before the Id.</i>		
13	d	<i>Idus of Septemb.</i>		The 7 of this moneth our
14	e		18	late most noble Queene Eli-
15	f		17	zabeth was borne at Green-
16	g		16	wich, <i>Anno. 1533.</i>
17	A		15	
18	b		14	
19	c		13	
20	d		12	The 8. of this Month, <i>An-</i>
21	e	<i>Calends of</i>	11	<i>no 73.</i> Ierusalem was vterly
22	f	<i>October.</i>	10	with fire and sword destroy-
23	g		9	ed by Titus the Emperour,
24	A		8	<i>Ioseph lib. 7. cap. 16.</i>
25	b		7	
26	c		6	
27	d		5	
28	e		4	The 25. of this month, Ne-
29	f		3	hemiah finished the wals of
30	g	<i>Day before the Ca-</i>		Ierusalem, <i>Nehem. 6. 15.</i>
		<i>lends of October.</i>		

{ Festinal daies in } the { 21. S. Matthew. }
 { this moneth be } { 29. S. Michael. }

October

10 October, } Latins, *October.*
 called of the } Græcians, *Pianepson.*
 } Hebrewes, *Thisri,* and } hath 31.
 } is their 7. moneth. } dayes.

1	A	<i>Calends.</i>		The 1. of this moneth, the
2	b		6	Iewes celebrated the feast of
3	c	<i>Nones of</i>	5	Trumpets, <i>Leuit. 23. 24.</i> the
4	d	<i>October.</i>	4	latter Iewes call this day the
5	e		3	beginning of the new yeere.
6	f	<i>Day before the No.</i>		Jerusalem, after it had bin
7	g	<i>Nones of October</i>		possessed of Christian Prin-
8	A		8	ces 88. yeeres, through mor-
9	b		7	tall dissension, came into
10	c	<i>Idus of Oc-</i>	6	the hands of the Sarazens,
11	d	<i>tober.</i>	5	<i>Anno 1187.</i>
12	e		4	The 3. of this month, some
13	f		3	thinke the Iewes fasted for
14	g	<i>Day before the Id.</i>		the death of Gedaliah:
15	A	<i>Idus of October.</i>		whereby occasion was offe-
16	b		17	red to bring them againe in-
17	c		16	to the miserable seruitude of
18	d		15	the Egyptians, 2 <i>King. 25. 25.</i>
19	e		14	<i>Jerem. 41. 1. 2. &c.</i>
20	f		13	The 10. of this month, the
21	g		12	feast of reconciliation was
22	A	<i>Calends of</i>	11	kept, <i>Leuit. 23. 27.</i> So did the
23	b	<i>Novemb.</i>	10	yeere of Iubile euery fifty
24	c		9	yeere begin as on the same
25	d		8	day, <i>Leuit. 25. 9.</i>
26	e		7	The 15 of this moneth the
27	f		6	Iewes obserued the feast of
28	g		5	Tabernacles 7. dayes toge-
29	A		4	ther, in memory of the Lords
30	b		3	protecting them in the de-
31	c	<i>Day before the Ca-</i>		sert, <i>Leuit. 23. 34.</i>
		<i>lends of Novemb.</i>		

Festiuall dayes in this moneth are, 18. day,
 S *Luke. 28. Simon and Iude.*

Nouem.

11. Nouember called of the {

 Latins, *Nouember.*
 Græcians, *Antheſterion.*
 Hebrewes, *Marbeſuan.*
 which is their 8. moneth.

} hath 30 daies.

1	d	Calends.			The third of this moneth,
2	e	Nones of	4		Constantius the Emperour,
3	f	Nonatib.	3		Sonne to Constantinus. the
4	g	Day before the N.			great, departed out of this
5	A	Nones of Nouemb.			world, <i>An. 364 Hiſt. tripart.</i>
6	b		8		<i>in the end of the fiſt booke.</i>
7	c		7		The tenth of this moneth,
8	d	Idus of No-	6		<i>An. 1483.</i> D. Martin Luther,
9	e	uember.	5		was borne in Iſlebia.
10	f		4		The 15. of this moneth,
11	g		3		was made a new holiday by
12	A	Day before the Id.			Ieroboam without the com-
13	b	Idus of Nouemb.			mandement of God, where-
14	c		18		upon hee committed moſt
15	d		17		wicked Idolatry in Dan and
16	e		16		Bethel: but he remained not
17	f		15		long vnpunished, nor his
18	g		14		people vnplagued for the
19	A		13		ſame, as may appeare, 1 <i>King</i>
20	b		12		<i>12. verſ 32. 33. 1 King. 13. 1. 2.</i>
21	c	Calends of	11		<i>&c.</i>
22	d	Decemb.	10		Queene Elizabeth began
23	e		9		happily to raigne for the ad-
24	f		8		uancement of the Goſpell of
25	g		7		our Sauour Chriſt, the 17. of
26	A		6		this moneth 1558.
27	b		5		The 18. of this moneth Ti-
28	c		4		tus the Emperour moſt cru-
29	d		3		elly executed to death a
30	e	Day before the Ca-			great number of the Iewes,
		lends of Decemb.			<i>Ioſeph. lib. 7. cap. 10.</i>

Feſtiuall dayes in this moneth, are the firſt day. The
 feaſt of *All Saints*. The 30. and laſt day, Saint *And-*
drew the Apoſtle.

December

12. December
called of the

Latins, *December.*

Græcians, *Pofedon,*
Hebrews, *Siflau,* and is
their 9. moneth.

hath 31
dayes.

1	f	<i>Calends.</i>		The 15. of this moneth
2	g	<i>Nones of De-</i>	4	Antiochus placed an abo-
3	A	<i>cember.</i>	3	minable Idoll vpon the al-
4	b	<i>Day before the No.</i>		tar of the Lord, 1 <i>Macc.</i> 1. 57.
5	c	<i>Nones of Decemb.</i>		The 20. of this month Es-
6	d		8	dra exhorted the Israelites
7	e		7	to put away their strange
8	f	<i>Idus of De-</i>	6	wiues, 1 <i>Esd.</i> 9. 5. 6.
9	g	<i>cemb.</i>	5	The foundation of the se-
10	A		4	cond Temple was laid the
11	b		3	24. of this moneth. <i>Hagg.</i> 2.
12	c	<i>Day before the Id.</i>		<i>vers.</i> 11. 19.
13	d	<i>Idus of Decemb.</i>		The 25. of this month our
14	e		19	Sauour Christ was borne o
15	f		18	the Virgin, the yere after the
16	g		17	worlds creation, 4018. On
17	A		16	which day also Antiochus
18	b		15	Epiphanes entred into Ieru-
19	c		14	salem with a mighty army.
20	d		13	& spoiled the same, 1 <i>of.</i> li. 21.
21	e		12	c. 16. On this day he prophane
22	f	<i>Calends of</i>	11	ned the altar of the Lord,
23	g	<i>January.</i>	10	1 <i>Macc.</i> 1. 62. which day also
24	A		9	the Iewes kept holy, because
25	b		8	thereon the Temple was
26	c		7	purged from idolatry, 1 <i>Mac.</i>
27	d		6	4. 59.
28	e		5	The 28. of this month He-
29	f		4	rod caused the poore Inno-
30	g		3	cents to be murdered, thin-
31	A	<i>Day before the Ca-</i>		king thereby to haue slaine
		<i>lends of Januar.</i>		Christ, <i>Mat.</i> 2. 16. & c.

Festiuall daies in this month are the 21. *Thomas* Apost.
25. The Natiuity of *Christ.* 26. *S. Steuen.* 27. *Iohn* the E-
uang. 28. *Innocents*, called commonly *Childermas* day.

A

A rule to know how many dayes be
contained in euery moneth in
the yeere.

Thirty dayes hath November,
Aprill, Iune, and September.
The rest hath thirty and one,
Except it be February alone,
Which alwayes hath twenty eight meere,
When it is no Bisextile or Leape-yeere.

A note of the Moneths, weekes,
dayes, and houres, throughout
the whole yeere.

The yeere containeth { Moneths 12.
Weekes 52.
Dayes 365. } Hours. { 69478

Day { Naturall, } { bash { 24 } } houres.
Artificiall, } { 12 }

An Alminacke for ten yeeres.

The yere of our Lord.	The prime.	Sundaies letter.	Leape yeere.	Ashwednesday the first day of Lent.	Easter day.	Whit Sunday.
1620 1	B	A	Mar. 1.	Apr. 16.	Iune 4.	
1621 2	G		Feb. 14	Apr. 1.	May 10.	
1622 3	F		Mar. 6.	Apr. 21.	Iune 9.	
1623 4	E		Feb. 16.	Apr. 13.	Iune 1.	
1624 5	D	C	Feb. 11.	Mar. 28.	May 16.	
1625 6	B		Mar. 3.	Apr. 17.	Iune 5.	
1626 7	A		Feb. 12.	Apr. 9.	May 28.	
1627 8	G		Feb. 7.	Mar. 25	May 13.	
1628 9	F	E	Feb. 27.	Apr. 13.	Iune 1.	
1629 10	D.		Feb. 18.	Apr. 5.	May 24.	



TO THE RIGHT
vertuous and godly Lady,
the Lady, MARGERY KILLE-
GREVVE, *wife unto the right*
Worshipfull, SIR WIL-
LIAM KILLEGREVVE,
KNIGHT.



IT pleased you
(RIGHT worthy
LADY) hereto-
fore, to affoord
this little Treatise
kinde allowance,
to enter vnder your Roofe, and to
accept it, as a friendlesse Pilgrime,
committed to your shelter & pro-
tection: and such hath beene the
opinion of your selfe, the Patro-
nes, touching the same, that many
others

The Epistle Dedicatory.

others in imitation of your kinde acceptance of it, haue likewise fauourably censured it, and friendly receiued it, not for his sake that sent it, to seeke friends, but for yours, I assure me, that shewed it and me friendship. And now the Booke (simple as it is) being dispersed into the hands of many, with the poore Title of *A poore Mans rest*, becomes to be more and more richly regarded: And therefore, I could doe no lesse, after this seauenth Impression, but reuiue it, and augment it, and recomment it again vnto your fauourable tuition, nothing doubting, but the longer it palleth abroad in the worlds view, the more it shall increase in your high commendation, that will vouchsafe to countenance so poore a Guest.

*Your Ladiships,
euer at commandment,*

I O. N O R D E N.



To all that are in any
distresse; rest, and conso-
lation, in Christ

I E S V S.



*Am out of doubt, by
mine own experience,
that this little Booke,
intituled, The poore
Mans rest, shall bring no lesse vn-
to thee, then the title importeth:
if thou faithfully vse it, it offereth
thee the meane by perseuerance
and praetice, to attaine vnto the
rest of the soule: not as the rich
man, vainely promising rest vnto
his Soule, through the superfluous
fulnes of worldly blessings, & was
sent suddenly to hell: but that rest
which Christ himselte promiseth,*
Mat.

To the Reader.

Mat. 11. 29. *Where he saith :*
Take my yoke on you, & learn
of me, that I am meek & lowly
in heart, & ye shall finde rest for
your soules. True rest cometh
not by the pleasures of this life, but
by the yoke of Christ, namely, by his
corrections, which consisteth in
troubles, in crosses, in afflictions, in
miserie, in want, in hunger, in na-
kednesse, in imprisonment, in ba-
nishment, in things displeasing to
flesh & blood: Why then should we
seeme to kicke against Gods louing
chastisements and milde correcti-
ons, which as an easie yoke he put-
teth on our necks, & as a light bur-
then he laieth on our shoulders? He
tryeth vs but a little while, & will
neuer ouer-charge vs if we seeke
rest, and reliefe, and power, and
strength to beare it at his hands, &
not

To the Reader.

*not at the hands of mortall men :
whom yet the Lord in mercy useth
to comfort his afflicted Children.
Why then couet we not to be visited
with the rod, rather then to be left
to the liberty of this wicked worlds
vanities, that are only the baits of
confusion? And therefore saith E-
liphas, Job 5. 17. Blessed is the
man whom God correcteth.
Paul, 2 Thes. 1. 5. affirmeth, that it
is a token of Gods righteous
iudgement, to punish his Chil-
dren here, that they may be ac-
counted worthy of the King-
dome of God, and that they be
not cōdemned with the world:
and it is a righteous thing with
him, to recompence tribulatiō
to them that trouble you, but
to you that are troubled, rest ;
not the outward rest of the body,
while*

To the Reader.

while it abideth on the earth, though
worldly men hold liberty and lust,
and health, and honour, & posses-
sions, and authority, and wealth,
and wantonnesse, and vanity, and
fulnesse; yea, and filthines, a sweet
and more certayne rest, then the
rest & peace of a good conscience,
which in all the assaults of sin and
Sathan, in all trials, troubles and
crosses, in poverty, sicknesse, taunts
and ignominy, and in most bitter
misery, if thou canst say truly with
Paul, Gal. 6. 14. God forbid, that I
should reioice, but in the crosse
of our Lord Iesus Christ, wher-
by the world is crucified vnto
me, and I vnto the world: thou
shalt haue rest for thy soule. And
therefore, what if ye be cast down
as into the gulfe of disdain among
men, and seeme out-casts in the
world,

To the Reader.

world, & cast-awaies of the world
for your troubles & trials sake, and
because of the want of the worlds
glory? thinke it not strange, nor
grudge, but reioyce; for it mini-
stretth vnto you occasion to flye
worldly confidence, & to take hold
of the heauenly promises: it wor-
keth discord between you & Beli-
al, and concord betweene you and
Christ, raising your thoughts from
earth to heaue, because as the body
is earthly, & being furnished with
the worlds pleasing vanities, is loth
to depart and leaue them; so the
soule being fettered by naturall &
carnall affections, is held also cap-
tine, and cannot lift it selfe vp by
the wings of desire of heauenly
things, vntill the body be deprived
of her delights here; then hath the
Soule & inner man scope (sancti-
fied

To the Reader.

fixed by the spirit of God) to mount
by the wings of Faith unto her rest
namely, to a resolute contentation,
to abide the Lords leasure & pur-
pose in all things; yea, when we
seeme to be meerly forsaken of the
world, we should neither feare nor
be faint-hearted, knowing that our
Redeemer liueth. But as the Lord
of life saith, Seeke yee my face,
Psal. 27. 8. Let us answer with
David. Thy face, O Lord, will
we seeke. For this is the rest that
poore men must seeke; this is the
rest that will fill vs better then the
Gluttons feast, & is more precious
then the health of the body, then
the wealth of the world, then the
pleasures of the flesh. The gold of al
the Indies cannot purchase it, the
Kings of the earth (by force) can-
not obtaine it, nor the wisest of the
world

To the Reader.

world comprehend it. But thou
poore man, who so thou be, in what
case soeuer thou art, poore and nee-
dy sicke and weake, hated & despi-
sed, threatned and abused, appre-
hended and imprisoned, or in what
miserable case else soeuer, euen thou
shalt attaine vnto this rest, if thou
seeke it instantly, praying faithfull-
ly; if thou be patient, and grudge
not when thou art visited of the
Lord, thou shalt be merry when
others mourne, and thou shalt sing
when others lament. And therefore
learne of Paul in what estate soe-
uer thou be, to be content. Infinite
are the comforts in the Bible, search
and yee shalt adde more and more
rest vnto your soules. For this little
trifle, which I here offer thee, per-
use it, and vse it. It may moue thee

To the Reader.

to meditate, and procure thee to pray, which preuaileth much if it be feruent. The eyes of the Lord are ouer the Righteous, and his eares are open vnto their cryes. 1 Pet. 3. 12. And therefore cast your care vpon him, for he careth for you, he will not faile you, nor forsake you, that hath conquered, and hath provided for you a Crowne: therefore fight the good fight, and feare not what man can doe to you.

Yours in Christian

good will,

Io. NORDEN.



A familiar Admoni-
tion to the CHRISTIAN
READER, touching the
most comfortable exercise
of Divine Prayer.

ESAY 55. 6.

Seeke the Lord while he may be found,
call vpon him while he is neere.



Here are three things,
especially to be conside-
red in the true seeking
and calling vpon God:
The first is Preparation, before we
call vpon God in Prayer. The second is,
Attention in Prayer: The third and
last is, Thanksgiuing after Prayer.

A PREPARATION to PRAYER.

A *Stouching the first, namely, Preparation, we may obserue & use a kinde of imitation of men, occasioned to communicate with mortal Princes, who are obserued to preponder with themselves; first, how to shape their behauour, and externall gesture: Secondly, how to frame their speech to gaine Attention of him to whom they speake: and how to auoide the censure of indiscretion, in the deliuey of what they affirme, or defend. If such curiosity and carefulnesse be necessarily obserued, in our communication with men, whose breath is in their nostrils: how much more obseruant and carefull ought we to be, when we adresse our selues to speake vnto the Maiesty of the immortall God? To intrude abruptly into the presence of this great God, and vnadvisedly to speake vnto him, becommeth not a Petitioner, but bewrayeth an vnsanctified,*

A preparation to Prayer.

fied, and an vnprepared heart; rather tempting and dishonouring, then glorifying of the name of God. And therefore, before we presume to present our petitions to God, in hope to be heard; we must prepare our selues, not in our outward gesture, onely in eloquence of words, and Phariſaical outward holines: But in rightly ordering & disposing the affections of the inner man; which, if they be set on carnal, or earthly vanities, if our hearts delight in the fruits of the flesh, and the vnprofitable works of darknes: (though our words be neuer so good of themselves) we may feare the reward of Ananias and Saphira his wife, who brought a part of their substance (hypocritically concealing the rest) & laid that part at the Apostles feet. So, if we come vnto God, giuing him good words, keeping back our hearts, to serue our own carnal and prophane appetites: Shal we thinke that God wil be content with the leaues

A preparation to Prayer.

*of our good words, when we giue the fruits of our hearts to the world? will God take such hypocrites by the hād? we must know, that vnesse we can truly and unfainedly cast off our carnall thoughts, corrupt deliſes, and sinfull affections, it cannot be that God, who loueth holinesse and truth, in the inward affections, can looke vpon vs, as vpon his children, who speake vnto him, as to a father, with counterfeit words, proceeding from vnſanctified hearts. When we come therefore vnto God in prayer, we must depart from all iniquity, knowing that hee heareth not sinners, such as the promises of God cannot win to obedience; nor his threats inforce to forsake their sinnes; who yet will aduexture to rush rashly into the presence of God, in a formall kinde of praying with the lips, without any premeditation, preparation, or reformation of the heart, at all. These offer words for deeds : leaues
for*

A preparation to Prayer.

for fruits: Wolves for Lambes; and all manner, halt, lame, blinde, and blemished sacrifices, and yet would seeme holy: And so, instead of a blessing, procure a curse vnto themselves for their hypocrisie. We must consider that God is a iealous God, and holdeth none guiltlesse, that taketh his name in vaine, as they manifestly doe, that come neere him with their lips, when their hearts are far from him. It is a kinde of spirituall adultery, outwardly to seeme wholly to be Gods, and yet inwardly to be meere worldlings. Before we open our mouthes therefore to God, we must cast out of the Temple of God (which is our heart) all buyers and sellers, as Christ did out of the Temple of Ierusalem: for as long as our hearts doe harbour the desires of worldly profits, and carnall pleasures, aboue the sincere seruice of God, our heart, the Temple of the liuing God, becommeth a den of theeues,

A preparation to Prayer.

*that steales away all our godly affections, to settle them on Belial. Let vs looke vnto the man Christ Iesus crucified, by whose blond we are redeemed, by whose mediation we are sure to haue our prayers heard of God, and granted; especially, if for our further and more perfect preparation, we can truly obserue the rule of Christ, to forgiue our Enemies, knowing that if we forgiue not our brother that offendeth vs, God wil not forgiue vs, that farre more grieuously offend him. And therefore Christ counsel-
leth vs, that if we bring our sacrifice to the Altar, namely, if we intend to pray; and there remember that a brother hath ought against vs, we ought to leaue our offering before the Altar, that is, forbear for the time to pray, yet to continue our holy intention to pray; and to goe first, and be reconciled to our brother, & then to come to offer our gift; namely,*
our

A preparation to Prayer.

our prayers freely vnto God in Christ: for before we be unburthened of all Rancor, Malice, Enuy, Hatred, and all other prophane desires; it is not onely not auailable, but lamentable, that so many will (as doe) presume to come before God, with hearts so fearfully fraught with these unholy affections; and stagger no more to presse into Gods presence, nay, not so much; as some that come vnto God with most prepared, peacefull, and most sanctified consciences. Let such cast out the bondwoman with her sonne; namely; the old man, the works and lusts of the flesh: and giue entertainment vnto the free-woman, and her son, the new man; which, after God is created vnto righteousness, & true holinesse; And so recommend our prayers vnto God, the object of our prayers, in Christ the Mediator of our prayers, by the holy Ghost, the Author of all holy prayers.

ATTENTION IN PRAYER.

BEing thus prepared, let vs indueor
to yeelde due and true Attention
in our Prayers, that is, to giue heede to
what we pray, to whom we pray, for
what we pray, and with what zeale we
pray: which are the truest tokens, and
greatest arguments, that our prayers
are liuely, powersfull, effectuall, and of
faith; which properties can neuer be
in lip-labour: for there cannot be a
more apparant discovery of a rancke
Hypocrite, then to make outward
shewes of Deuotion, with the gesture
and lips, and yet the heart to be busied
in the cogitation of idle, earthly, and
prophane things. And nothing more
discovereth an idle heart outwardly,
then the wandering of the eye in the
time of diuine prayer: for it is proba-
ble, and often found by experience, that
the eye withdraweth the heart: and if
the eye be inconstant, the prayer hath
not, nor can haue the due Attention of
the

Attention in Prayer.

the heart : yet it doth not follow, that although the eye be fixed on any certaine object, or be shut, that therefore the heart is rightly set on God, for oftentimes the eye followes the heart, the cogitation of the heart making the eye to forget it object: as when the heart is wandring in the fields of Corne, viewing the herds of Cattell, and flocks of Sheepe, when it is in the Ware-house, in the Shop, in the Chest, minding bands and payments, over-come with pride, plotting reuenge, oppressed with feare, besotted with pleasure, intangled with cares, or otherwise perverted by any prophane and ungodly cogitations. Prayers made with such an extravagant heart, be they in words neuer so holy. they are imputed unto us as sin: for shall we thinke, that God will heare our prayers, to our profit or comfort, when the thoughts of our hearts in the meane time dishonor him? Many pray in their owne familiar language, and yet

Attention in Prayer.

yet consider no more what they speake
(for want of Attention) then if they
spake in an unknown tongue: & yet such
men will hold themselves very deuout,
& to haue power in themselves to pray
when they list: as if true prayer were of
that facility and ease, to utter, as in an
idle tale, and as it seemes by Beggars,
that tumble out the Lords Prayer,
with one breath at a dore, & yet winde
nothing but their Almes. Such men are
to be pittied, and to be wished better to
advisse themselves, before they attempt
this seruice of God most holy; for Pray-
er is not an easie worke, it is of a deeper
straine then a tale, that is but from the
tongue to the teeth, from the teeth to
the lips, & so into the ayre. True Pray-
er is cordial, & of that force & efficacy,
as it constraineth the heart to lighes,
groanes, & teares, with such inward
feruency of holy zeale, as terrors the
heart with such internall gripes, as may
be truly said, the renting of the heart.

And

Attention in Prayer.

And the more we feele our hearts thus inwardly (harply touched: so much the more comfort it yeeldeth to the soule of the faithfull Petitioner, yea such, and so great consolation, as he that feesles it cannot expresse it with his tongue, be he neuer so eloquent; neither can any conceiue or apprehend the sweetnesse of it, that is not exercised and experienced in the same; for nature apprehendeth it not. No man can say that Iesus is Christ, but by the holy Ghost: and none can desire the Spirit of God, but by the Spirit of God, Flesh & bloud cannot as much as desire spirituall things, spirituallly; for spirituall things are to be compared with spirituall things, and spirituall gifts are obtained by spirituall meanes: And therefore are words without the Spirit, as naked and bare Incense without fire: but, being kindled in the heart, and sanctified by the holy Spirit of God, who is promised to assist

Attention in Prayer.

assist our spirits, they are as a liuely and acceptable sacrifice to God, working so powerfully with him, through Christs mediation, as they neuer retorne empty of whatsoeuer blessing we desire. Prayer can neuer be effectuall, vnlesse there be some certayne spirituall object of the minde, to moue the attention of the heart, which object is God: and we must consider, that when we pray vnto him, or yeeld him any other worship, that we are not to conceiue him, in the forme of any earthly or heauenly, bodily or spiritual creature whatsoeuer: for in that manner, not to conceiue him, is a degree of conceiuing him aright, according to Master Perkins. God must be conceiued of vs in our prayers, as subsisting in the whole three persons, the Father, the Sonne, and the holy Ghost. The Vnity in Trinity, & Trinity in Vnity, is to be worshipped, retayning in minde the distinction
and

Attention in Prayer.

and order of all the three persons;
without seuering or sundring them:
for, as they are conioyned in nature; so
are they to be conioyned in worship.
And therefore, he that prayeth vnto
God the Father, for the forgiveness of
his sinnes, must aske it of him, for the
merits of the Sonne, and by the assu-
rance of the holy Ghost: and he that
prayeth for the remission of sinnes to
God the Sonne, must pray that he
would procure the Father, to grant
him pardon, and to assure it by his Spi-
rit. He also that prayeth for the same to
God the holy Ghost, must pray that
he would assure vnto him the remission
of his sinnes, from the Father, for, and
by the merits of his Sonne. Thus must
we apprehend the Trinity in our pray-
ers: so shall we auoide that Idolatrous
conceiuing of him, imbraced of some,
who cannot pray, vntlesse they haue the
figure of a humane Creature, to repre-
sent vnto their bodily eyes, the shape of
God

Attention in Prayer.

God the Father, in likenesse of an old Man, and a Crucifix, figuring Christ, suffering on the Crosse, and the holy Ghost, by a Dove, whose worship cannot be reputed spirituall, but carnall; and their prayers, not heavenly, but prophane. Prayer is a spirituall action, proper onely to the children of God, who are Saints by calling, sanctified in Christ: And they, and none other truly call vpon the name of the Lord IESVS: prophane persons pray not, though they seeme to pray. But most happy is that man, that commeth unto God, Father, Sonne, & holy Ghost, truly prepared, and duly attentine; he may boldly aske, and confidently assure himselfe, to receiue grace for grace, and all blessings spirituall, without limitation, and all benefits corporall needfull. If our prayers be made in vs, by him, who hath promised, and hath power to giue what we aske, shall wee think he will faile to performe? The hope

Attention in Prayer.

hope of Hypocrites, *indeede*, shall perish, & *their prayers vanish as the smoke* : because they wait upon lying vanities, and desire carnall pleasures, and worldly profits. But the Lord will surely fulfil the desires of them that feare him, *because their prayers tend to the setting forth of Gods glory, to the good of the Church, to the remission of their owne sinnes, and other mens, to the obtaining of Gods graces, to the increase of the vnderstanding of heauenly things, that they may walke before God, and be vpright, that they may do the works, & bring forth the fruits of the Spirit. These are the prayers that are the POORE MAMS REST. These are the prayers that wound the Serpent, and that please God bringing peace to the conscience afflicted. But (which is to be lamented) all men are dull by nature : And the very Elect, sometimes weakly disposed to pray. And therefore*

Attention in Prayer.

therefore is euery godly man to vse all holy meanes, to inkindle their hearts, to the right performance of this heavenly duty: And nothing more preuaileth therein, then Meditation: whereunto we are also very vnapt by nature, & know not how, nor vpon what ground to lay the foundation thereof: yet, if we can truly frame our hearts to a holy Meditation, we shall finde, that it is the very key that openeth our dull hearts, lockt vp vnder griefe, vnder feare, vnder trouble, vnder persecution & misery: and sendeth forth by little & little, the fire of true zeale, which at length becommeth a great flame of preuailing prayers, which thing they easily finde, that are conuersant in this sacred exercise of Meditation and Prayer: who yet, many times finde themselves most dull, & most vnapt to pray, hauing yet an inward desire thereunto, which desire they cannot containe; but labouring a while in silence,

Attention in Prayer.

silence, speaking inwardly to God in sighes and groanes, at length they speake effectually with their tongues. Seeing therefore, that all men neede motives to stir them vp to prayer: let eueryman addresse himself to the word of God, or peruse some godly worke of religious men. And although vocally he cannot read, by reason of his naturall dulnes; yet, if his heart can be but conuersant, & duly attend the sence, as the eye obserues the letter, his mind by little and little shall mount it selfe from earth to heauen, fixed on the Trinity, whence shall arise such spirituall fruits of faith, & feruency of Spirit, as shall fill the soule with more sweet consolation by inkindled prayer, then the tongue can utter. And to this end (gentle Reader) according to the small measure of mine understanding, I haue prefixed before euery prayer, a Motiue or Meditation, touching the substance and matter of the Prayer following.

THANKS.

THANKS-GIVING

after P R A Y E R.

THe third and last duty in this holy exercise is Thanksgiving, which cannot but follow sanctified prayers, and that with such ioy in the holy Ghost, as it cannot but breake forth into most unspeakable inward thankfulnessse to God, who hath been so graciously pleased, not onely to forgive our sinnes, but to help our infirmities by his holy Spirit, by whom we haue had accesse vnto the Throne of grace, and found such fauour with God in Christ, as we haue obtayned by the holy Ghost, both the will and the power to pray. Also we ought in all things to giue thanks to God, for every blessing and benefit we receiue at his hands, according to the counsell and precept of the Apostle, who commands vs to giue thanks alwaies for all things vnto God, euen the Father, in the name of our Lord Iesus Christ, Ephes. 5. 20. Thus much touching the admonition.

A.

Y



A PRIVATE

PRAYER for the Morning.

The M O T I V E.



*Laid me downe and slept,
and rose againe, for the
Lord sustained me, Psal.
3. 5. This Confession
did holy David make
(to the glory of God)
in the morning, and*

hath lett it to vs, to moue vs likewise to
glorifie God, by whom we liue and labor,
and by whose loue and prouidence we lay
vs downe to rest after our wearinesse, and
daily trauell, and doe enioy the comfor-
table benefit of sweet sleepe, which he
hath afforded to refresh all Creatures.
And man the most excellent of all other
Creatures, receiuing this sweet blessing,
and rising from his bed, without thankgi-
uing to him that can giue it, or depriue
him of it; cannot assure himselfe, whe-
ther his sleepe shall turne to his good or
euill:

A poore Mans rest.

euill: for the greatest good thing that we receiue at the hands of God, turneth to our hurt, if we be vnthankfull. But vnto the godly, to such as feare him, and giue him praise, he turneth euen euill things to good. Therefore as *David* saith, *I will giue thanks vnto the Lord, his praise shall be in my mouth continually, Morning and Night, and at all times, and for all things, Psal 34. 1.* Whereby it commeth to passe, that no danger can annoy vs; for why? *The Angell of the Lord pitcheth round about vs, to preserve vs sleeping and waking, if we feare him, and call vpon his Name, Psal. 34. 7.* The poore man therefore cryeth vnto the Lord: *Lord, heare my voyce in the morning, for in the morning will I direct my prayer vnto thee, and will waite till thou heare me and helpe me, Psal. 5. 3.*

O Lord increase my Faith.

A Prayer for the Morning,
to be said in priuate.

O Father full of power, mercy, and loue, how dare I looke vp vnto heauen where thou sittest in Maiesty and gloze? How can I thinke

A poore Mans rest.

3

thinke or hope to receiue any good thing here in the earth, where thou art in thy power and knowledge: for thou, Lord see'st my wayes, and my vanities, and my corruptions and my sinnes: yea, my thoughts, idle and euil, are before thee: yea, my pollutions and imperfections are such and so great, as I am afraid of thy iudgements, if thou shouldest note all that I haue done amisse: yet like a louing Father, thou hast mercifully preserved mee this night, and boughsafed me sweet rest and sleepe, and hast raised me by thy hand, for it is thou onely that preservest me, and defendest me whether I wake or sleepe, walke or worke, eate or drinke: yea, thou blestest all these things vnto me, or else they would easily destroy mee. For I a weake Creature, am subiect to the infinite dangers that lurke in the pathes of this euil and corrupt life. In the night and darkenesse I sleepe, and haue no watch, and therefore easily may I be ouer-taken with the dangers of the wicked that hate the light, and practise euill in the darke, but that thou the watch-man of Israel, thou sleepest not, but hast a fatherly care, and vigilant eye, and louing regard to thy weakest

4 A poore Mans rest.

best ones: when they slumber beset
 with dangers, thou appointest thine
 Angels, and they pitch about them, and
 they are safe. O good Father, I thank
 thee for thy infinite blessings; beare
 with my weaknesse, and wash me from
 my sins, and forgive mine offences, and
 direct me in the right way of obedience,
 of thankfulness, of repentance, and re-
 formation of my life, which is still
 subiect to vanity, still ready to slide in-
 to one sinne or other. I am neuer free
 (O Father) from temptations, ne-
 uer at true peace, but beset with conti-
 nuall enemies within me; my own cor-
 ruptions fight against faith and obedi-
 ence, wresting my will and mine affecti-
 ons, from sincerity to sin, from a desire
 of good things to euill, from obedience
 to rebellion, from trust in thee to de-
 spaire, or to depend on the vaine things
 of this deceitful world, which being
 full of subtil baits, & euery where beset
 with snares to catch my soule, and to
 seduce me with dangerous vanities, I
 flye onely to the sanctuary of thy loue,
 to the castle of thy providence, and to
 the harbour of thy sauing promises.
 Keepe me therefore, keepe me, O good
 Father, as the apple of thine Eye,
 thy owne

A poore Mans rest. 5

Shrowde me vnder the shadow of thy
sauiing wings this day, and teach me
truth, giue me knowledge & wisdom,
and humblenesse, and obedience, and
mortification, and zeale, and faith, and
hope, and all graces that may change
me from Sinne to sanctity, from dark-
nesse to light, and from coldnesse to a
more perfect zeale, to serue thee in all
things. Teach me, O Lord, teach me
to execute my vocation truely and per-
fectly, and giue such issue, and blessed
successe to all my endeauours, labours,
purposes, and proceedings, as I may
discharge my duety in obedience to thy
diuine Maiestie, to my brethren in loue
and equity, and to my selfe and mine in
godly care and true piety. And let thy
holy Spirit so guide and gouerne me
this day and for ever, that I may more
and more fructifie & increase in all god-
linesse, vntill thou shalt cut off this cor-
ruptible life: After which (good Fa-
ther) in the merits of thy Son, let me
inhabite, & euermore inherite that hea-
uenly City, new Ierusalem, where thou
sittest and raignest one God; with
whom shall liue all thine elect, in ioyes
unspeakable for ever. Amen.

O Lord increase our Faith;

¶

A

6 A poore Mans rest.

A Morning Prayer,
where the FAMILY
assembles.

O Almighty God, full of loue and
pitty, the chiefest comfort that a-
ny Anfull soule can haue: when
we miserable sinners here met toge-
ther, doe consider of thy great mercy
and goodnesse, which we haue euer since
our births, and befoze, found, and daily
doe finde at the hands of thy diuine
Majesty, together with our great vn-
thankfulnesse euery way to thee againe
foz the same, we must needes confesse,
and euen from the bottom of our hearts
doe acknowledge, that most vnspeake-
able is thy mercy in sparing vs to liue
vntill this morning, befoze which time
thou mightest iustly haue consumed
vs. But (O deare God) of thy free
mercies, befoze the foundation of the
World was laid, thou hast chosen and
clected vs foz thy Children; and hast,
to our endlesse comfort, certified and
made knowne the same vnto our spi-
rits, by thy spirit, by whom, and not
of our selues, wee now cry vnto thee
Abba,

A poore Mans rest. 7

Abba, father: and for our Redemption, hast sent thine owne Sonne to shed his most precious blood vpon the Crosse, no other meanes being whereby we could be saued?

Thou hast by thy holy Spirit wrought faith in our hearts, to beleeue by him, and in him to be iustified before thee, and in some measure begunne the death of Sinne in vs, and wrought our sanctification; and of thy free fauour we enioy the benefit of thy Word, the freedome of conscience, great peace and plenty in outward things, with many and infinite other benefits, waking and sleeping, at home and abroad, in our selues and our friends: for all which, instead of thankfulness, we become the more disobedient, not doing that we ought to doe, but with pleasure and profit, with vanity and selfe-loue we are carried away, spending our daies in iniquity, carelesnesse, and vnfeeling of our Sinne, and there is no goodnesse in vs: yet is there mercy with thee, O Lord, and pardon vpon repentance. Wherefore, we here this Morning met together before thy Majesty, humbly confesse our wants, and most en-

tirely beseech thee, for Iesus Christs sake to haue mercy vpon vs: Haue mercy vpon vs most mercifull Father, and forgive vs all that is past: strengthen vs hereafter, that daily both in bodies and soules we may glorifie thee more then we haue done, yielding thanks for daily benefits, and striving in holinesse and righteousness to please thee all the dayes of our life. But because we cannot but offend, and fall diuers wayes, and every day; good Lord, for thy mercy sake, pierce our hearts with a feeling of the same, and neuer suffer vs to goe on with dull and dead soules, not seeing nor sighing for our offences.

As a speciall meanes to keepe vs in obedience before thee (O deare Father) worke in vs a continuall remembrance, and an effectuall consideration that we shall not alwayes liue here in this wretched world, that doth much please vs now, but that a day will come when the trumpe shall sound, the Dead shall arise, and all we shall appeare before the Tribunall seat of Iudgement, there to receiue according to our deedes, without respect of Persons: oh, good Lord, giue vs a remembrance,

A poore Mans rest. 9

brance, and a feeling of that vnspoke-
able comfort, and eternall waight of
glozy, which in that day shall be giuen
vnto vs, if in this day we serue and
please the: and contrariwise, euen ter-
rifie our consciences, and let vs, as it
were, see before our faces the dreadfull
Iudgements, and the fearefull Tor-
ments, that both in Body and Soule,
they shall be sure to haue for euermore,
which in this life doe not serue and
please the; but follow their owne
fancies and wicked delights: giue vs
an hatred of sinne, and a true loue of
righteousnesse: blesse thy Word euer-
more with fruit vnto our soules, when
we heare it: giue vs a desire to heare
it often, and to practise it faithfully and
obediently, and keepe our hearts euer
free from dissimulation and counter-
feit holinesse: prepare our hearts dili-
gently to watch for the comming of
thy Sonne; make vs ready, fit, and
willing to meete him in the clouds, if
thou wilt that we liue to his comming,
if it please thee in the meane time to
call vs, let vs with ioy yeeld our bo-
dies to the earth, and receiue our
soules vnto thy selfe, vntill the day
when both our bodies and soules shall



10 A poore Mans rest.

be remitted, and bee totally glorified with thee in Heauen. And let this day be a day of our true reformation and repentance, that we becoming new creatures, may serue thee in holinesse all the dayes of our liues, yeelding thee most humble and hearty thanks for thy goodnesse to vs this night: let thy mercifull eye looke vpon vs this day, and so keep vs bodies and soules, that being occupied in our seuerall callings, we may be safe by thee from all our Enemies, and liue to thee in feare, that we may die in thy fauour, and liue hereafter with thee in glory: which grant, and all things in the meane time necessary for soules and bodies, for Christ his sake, in whose name we ask them, saying as he hath taught vs:

Our Father which art in heauen, hal-
lowed be thy Name. Thy Kingdome
come. Thy Will be done in earth as it is
in Heauen. Giue vs this day our daily
Bread. And forgiue vs our trespasses, as
we forgiue them that trespass against vs,
and lead vs not into temptation, but de-
liuer vs from euill. For thine is the King-
dome, the power, and the glory, for euer
and euer. Amen.

Let

A poore Mans rest. 11

Let thy mighty hand and out-stretched arme (O Lord) be still our defence: thy mercy & louing kindnesse in Iesus Christ, our saluation; thy true and holy word our instruction; thy grace and holy Spirit our comfort and consolation vnto the end and in the end. *Amen.*

The Lord blesse vs, and saue vs: and make his face to shine vpon vs, and be mercifull vnto vs: the Lord turne his fauourable countenance towards vs this day and euermore. *Amen.*

A priuate Prayer for the EVENING.

The Motiue.



Will lay me downe, and also sleepe in peace, for thou, Lord, onely makest me dwellin safety. Psal. 4. 8. David by this declareth his owne bodily infirmity, wherunto all men are likewise subiect, namely, to such debility, as

C 4 without

12 A poore Mans rest.

without rest and sleepe they cannot long continue; yet this rest (as he acknowledgeth) may be a troublesome rest, vnles God blesse it: for as *Dauid* did, so all men lye downe and take their rest, but all not in peace; for such as lye downe forgetting God, God leaueth them to themselues, and so their sleepe (in stead of peace) turneth into troublesome dreames, idle & finfull imaginations, horrible visions, and fearefull fantasies, whereby not onely the body is distempered, but the soule also grievously vexed. And therefore, though we couch vs on a bed of Downe, with Curtaines of gold, & Coverings of silke, these administer not the peace that *Dauid* speaketh of, but God is he that giueth it onely. It is not then the sweet sound of Musicke, or the cradle of pleasures, that can giue vs that peaceable sleepe and safe rest that *Dauid* speaketh of, but Prayer vnto God, in faith and true attonement with him in Christ, thoughts free from sinne, and the conscience cleered, may safely assure a man, that when he lyeth downe, God is with him; and when he riseth vp, God wil not giue him ouer, but be his God, louing and mercifull for euer.

A Prayer for the Euening.

My God and Father, louing and
 al-sufficient, I yeeld thee praise
 and thanks for thy mercies, in
 that thou hast this day past strongly
 guarded mee with thy hand, louingly
 refreshed mee with thy fauours, and
 now safely brought mee to the end of
 this day, night and darkenesse being at
 hand, wherein all thy creatures draw
 to their rest. And I wretched creature,
 finding mine owne infirmity and im-
 becillity, run now vnto thy heavenly
 fauour, who hast made me of that brittle
 and grosse matter, as cannot continue
 without rest after labour, without
 sleepe after waking, and without
 comfort after sorrow and griefe: I doe
 therefore beseech thee, as thou art the
 fountaine of all rest, and succour, and
 health, and helpe, so thou wilt consider
 mee in my weakenesse, and giue mee
 strength, see and behold my miseries,
 and be mercifull vnto me. And sth
 the time now is come, wherein I co-
 uet rest and sleepe, receiue me into thy
 protection, and yeelde me thy helping
 hand,

14 A poore Mans rest.

hand, that when this my corrupt
lump of flesh shall (through the hea-
uiness and dulness of sleepe) be de-
prived of moving and sense, and a-
bleness to helpe it selfe, I may be kept
safe, and securely preserved by thee,
for it is thy selfe (Lord) onely that ma-
kest mee dwell and abide in safety.
Thou art my Watch-man when I
slumber: thou art my Defender when
I am in danger: thou art my Castle,
my Rocke, my Sword, my Buckler
and my Refuge: thou art to me and for
me all in all: without thee what am
I, but a beast that know nothing: but
a blocke that seele nothing: but a
wretch that can doe nothing rightly?
And therefore, deare Father, stretch
out thy louing fauour ouer the house
wherein I rest: let thy Angels com-
passe the bed whereon I rest, and
thy holy Spirit keepe my soule and
spirit in peace when I rest, that I
may rest in peace: that I may rise in
peace, and liue in peace: that the
troubles of the world dismay me not,
that the sleights of Sinne deceiue me
not, and that the deuices of the wicked
overtake me not; but as I am weake
of my selfe, I may be made strong by
thy

A poore Mans rest. 15

thy strength; as I am poore of my self, I may be made able by thy riches; and as I am ignorant of my selfe, I may be made wise in thee: so shall my lpying downe be acceptable, my sleepe comfortable, and my rising vp profitable. In hope of this thy free bountie, louing fauour, and high prouidence, I will lay me downe and take my rest: let it be in peace, and (Lord) let it be vnto me and all thine (when they rest) sweet and comfortable in thee, who makest all thine to rest, and rise vp in safety. Amen.

O Lord increase our Faith.

An Euening Prayer where the
Family assembles.

O Most high & mighty God, Father and Protector of all things in heauen & earth, before whom all creatures feare and tremble, were it not in that thou hast commanded vs, neuer durst we appeare before thee, so corrupt is our nature, and so many are our sinnes. But, good Father, thou
doest

16 A poore Mans rest.

doest bid, and therefore we obey, thou
doest call, and therefore we come, giue
vs spirits to pray aright. We pæide
thee most humble and hearty thanks,
for all the mercies that euer thou hast
bestowed vpon vs in body or minde,
in our selues or in ours, priuate or
common, temporall or eternall. Many
and marvellous haue they bene, and
still are vpon vs: yea, euen (good
Lord) past finding out. This day
what thou hast done for vs, which of
vs knoweth, or is able to expresse?
Father of heauen, forgive vs that we
cannot acknowledge them, or praise
thee for them as we ought, and quick-
en vs in this duty more and more.
Pardon and forgive vs whatsoever
we haue offended thee withall this day,
or at any time, either in thought, word,
or dede, euen our secret sinnes, such
as we haue committed and know not
of: remit them vnto vs, for Christs
sake: change vs (O Lord) and we shall
be changed: create in vs cleane hearts,
and reuew a right spirit within vs.
Break the strength of sin, that would
subdue vs more & more: And (O mercifull
Father) so frame these hearts of
ours, within vs, that we may more de-
light

A poore Mans rest. 17

light to liue according to thy will, then
to enjoy all the world, and all the pleas-
sures therein. Lay it often (good Lord)
before our eyes, by thy remembzng
Spirit, that thou hast not breathed the
breath of life into vs, that we should
liue as we list, but that in holines and
righteousnesse, we should walke before
thee all our daies. Lay it before vs (O
Lord) that the time will come, when
the Trumpet shall sound, the dead shall
rise, and we, euen we here met toge-
ther at this time, all and euery one of
vs, shall most assuredly stand before thy
Iudgement-seate with naked hearts,
with open and vnfolded consciences,
there to giue an account how and what
we haue done. Then shall all such as
haue beloued in Christ, and truely
serued thee in this life, to their end-
lesse ioy, heare that most comfortable
voice of thine: Come ye blessed of my
Father, possesse the Kingdome prepared
for you. But woe, woe to all carelesse
liuers in that day, they shall drinke
the wine of the wrath of God, be tor-
mented in fire and brimstone before
the holy Angels, & before the Lambe.
They shall haue no rest day nor night,
and the smoke of their torment shall
ascend

18 A poore Mans rest.

ascend for euer more. Father of heauen,
haue mercy vpon vs, knite these hearts
of ours fast vnto thee, and now while
we haue time, giue vs grace not onely
rightly to thinke of these things, but
so to walke before thee in this present
life, as becommeth thy Saints. O
continue thy word of truth amongst
vs, euer to our comfort. Let the seed
thereof now sowne in our hearts, take
such deepe roote, that neither the bur-
ning heate of persecucion cause it to
wither, nor the thorny cares of this
world, riches, or voluptuous liuing
choake it, but as seed sowne in good
ground, it may bring forth fruit accord-
ing to thy pleasure. O Father, giue
vs grace, that when we heere or see
by thy word, any sinne that is in vs, we
may strue and stryde without delay,
willingly to refoyme it. Keep vs, good
God, that we neuer swaue for the
feare of man, from our owne true
knowledge, becomming seruers of
time, and deniers of thee. Keep vs
from all hardnesse of heart, contempt
of thy word, and from all dissembling
of vnceritie. Increase true loue a-
mongst vs more and more. Blesse thy
whole Church (O God) with graces
necessary,

necessary, this parcell of it, our native
 Land and Country : deare Father,
 blesse it still with continuance of thy
 truth : lessen in it daily the number of
 blinde and ignozant Papists, pro-
 phane Atheists, and increase the num-
 ber of thy true childzen. Preserue vnto
 vs long aliuie, good Lord, if it please
 thee, our gracious King and Gouer-
 nour : multiply thy Spirit vpon him
 and all his, that still more and more,
 he and they may seeke and set forth thy
 gloze in maintaining Christian reli-
 gion in all puritie, suppressing all vice,
 superstition, and Idolatry, with all
 severity. Giue vnto him an honoura-
 ble Counsell : giue them graces ne-
 cessary for such a calling. Blesse all
 other Nobles, Magistrates, and the
 whole body of this Realme, with true
 hearts to thee and to this Countrey.
 Increase in this our Israel the num-
 ber of true Watchmen, whose hearts
 may seeke thee and thy people, and not
 their owne gloze and commodity.
 Bring to thy fold by them such wan-
 dering remnants as are thine, And (O
 Lord) be gracious to our bindyed and
 friends in the flesh, lighten their
 hearts with the Sunne of vnderstan-
 ding,

ding, that they and we acknowledge
 ing one truth, may glorifie the in the
 true and constant profession of the
 same, all the dayes of our life. Comfort
 (O Christ) thy afflicted members,
 wheresoeuer, or howsoeuer troubled,
 and grant vs peace in our dayes, if it
 be thy pleasure.

Finally, because the night is now
 vpon vs, and we ready to take our rest,
 let the bed (O Lord) strike into our
 hearts a consideration, that the graue
 is almost ready for vs. Which of vs
 can tell whether these eyes of ours once
 closed vp, shall euer open any more a-
 gaine or no? Lord, therefore receiue
 vs: into thy hands we all here now
 commend our selues, bodies & soules,
 vnto thy holy protection and prou-
 dence: keepe vs this night and euer-
 more ready for thee when thou shalt
 call vs. Heare vs, O Lord, O God,
 and Father mercifull, in these our pe-
 titions, for thy Sonne Iesus Christ
 his sake, our Saviour: in whose
 name we altogether begge these mer-
 cies, saying as Christ our Saviour
 hath taught vs:

Our Father which art in heauen, hal-
 lowed

A poore Mans rest. 21

lowed be thy Name. Thy Kingdome
come. Thy Will be done in earth as it is
in Heauen. Giue vs this day our daily
Bread. And forgiue vs our trespasses, as
we forgiue them that trespass against vs,
and lead vs not into temptation, but de-
liuer vs from euill. For thine is the King-
dome, the power, and the glory, for euer
and euer. Amen.

Let thy mighty hand and out-stretched
arme (O Lord) be still our defence: thy
mercy & louing kindnesse in Iesus Christ,
our saluation; thy true and holy word our
instruction; thy grace and holy Spirit our
comfort and consolation vnto the end and
in the end. Amen.

The Lord blesse vs, and saue vs: and
make his face to shine vpon vs, and be
mercifull vnto vs: the Lord turne his fa-
uourable countenance towards vs this
night and euermore. Amen.

A Prayer to be vsed in priuate
Families, Morning and
Euening.

Leuit. 26. 6.

*If yee truly serue God, yee shall sleepe,
and none shall make you afraid.*

Lord prepare our hearts, open our lips,
sanctifie our prayers, and increase our
Faith.

O Most mighty Lord God, and
our most mercifull and louing
Father in Iesus Christ, we thy
poore creatures, and vnworthy chil-
dren, humbly present our selues in his
name before thy glorious maiesty, ac-
knowledging that we be most vnwor-
thy to appeare in thy presence, by rea-
son not onely of our originall, but also
of our continuall actuall sinnes, and
deepe disobedience, being originall-
ly borne the children of wrath, and the
least of our actuall transgressions is
sufficient to cast vs into hell and bitter
perdition, if thou shouldest deale with
vs according to the measure of our
manifold

manifold iniquities. We therefore doe humbly beseech thee (O mercifull Father) in the merits of Iesus Christ, freely to pardon and forgive our manifold offences, both in that we haue committed and done those things thou hast forbidden, and lest vndone the things thou hast commanded. Lord forgive vs, and remember our sinnes no more: let them neuer (good and gracious Father) rise vp in Iudgement to our condemnation, Giue vs a full assurance of thy mercies, and free forgiveness in Iesus Christ, and let thy holy Spirit from henceforth euermore so sanctifie our hearts, minds, and bodies, that we neuer hereafter giue consent to the corrupt motions of our fleshly affections, and vnclean desires: and let the liuely light of thy continuall presence so illuminate our dark vnderstandings, that we may still search for thy will in thy word reuealed, and giue vs will and power to practise and performe all godly seruice, duties and obedience to thee: giue vs feeling hearts, that we may finde out our own weakenesse, and confesse vnto thee our infirmities, and that we may boldly in the Name of thy Sonne Christ Iesus
fall

24 A poore Mans rest.

fall downe befoze thee, calling faithfully and sincerely vpon thy holy name, for pardon for our former euils, & for grace to reforme so the rest of our wicked liues, that thou maiest be pleased to accept vs anew into thy fauour and fatherly protection.

Grant that we may continually feele in our hearts and consciences, more and more the vertue and power of the death & resurrection of our Lord and Sauerour Iesus Christ, & that we may continually strue against, and mortifie our grosse sins and soule corruptions, and grow more strong against all euill motions and temptations in thought, word and dede, and be more and more renewed in the spirit of our mind, and feele a continuall increase of ioy and comfort in the reading, hearing and meditating of thy holy and heauenly word, and a feruency of true zeale to seeke thy glory, by encreasing more and more in knowledge, and in the hatred of sinne in our selues, & rebuking it in others, especially, in those of whom we haue charge, and in a happy and faithful going forward in all godly obedience vnto thy will all the dayes of our liues. Direct and strengthen vs, that
we

A poore Mans rest. 25

we may with all faithfulness labour to discharge that duty whereunto wee are bound by our senerall callings, which in thy pzouidence either are already, or shal be allotted vnto vs. Hold vs, we beseech thee, by thy right hand, that we fall not into any danger of bondage or minde.

Guide vs by thy holy Spirit in the paths of righteousness: set continuall watch before our lips, that wee offend not with our tongues. Keepe our eyes from looking any more vpon, and our hearts from seeking after or consenting vnto vanities: Shut vp our eares, that they delight not in hearing the things offensive to thy sacred Majesty. Rule & gouerne our hearts, that wee may be alwayes studious of good things, and that wee may be alwayes truly inclined to deale faithfully with all men, and inable vs to performe all duties required at our hand by them, and keepe both our hands and feete, that wee goe not about, or take any thing in hand dishonourable to thee, dangerous to our selues, or hurtfull to any, and that all that wee think, speake or doe, may be to the glory of thy name. Let vs not spend the time, O Lord, of this

26 A poore Mans rest.

this our pilgrimage, any more in wantonnesse, idlenesse, or vauity, but in all godly & vertuous exercises, alwaies in simplicity and singlenesse of heart, and in a good conscience, as becommeth thy dearest Childzen. Blesse, we humbly beseech thee, and prosper all the labours and woꝝs of our hands, and blesse all the Creatures which thou hast appointed for our vse, that we may receiue comfort and reliefe in them, and by them in due season, by thy blessing, and by the daily comfortable vse of them, be the more moued and stirred vp to a thankfull acknowledging thy fatherly goodnesse, in boughsasing them vnto vs, which without thy blessing, would rather turne to our pꝛeiuidge then profit, rather to a curse vnto vs, then to our true comfort: therefore good Father, blesse vs to a godly vsing of al thy good creatures, and thy creatures to a comfortable vse for vs.

And forasmuch, good Father, as our duty in this sacred exercise of prayer, bindeth vs also to intreate thy Matieslie for all our Brethren and Sisters, members of that body, whereof thy Sonne Iesus Christ is the head, frame in vs a true, perfect, and hearty
zeale

4

A poore Mans rest. 27

zeale to pray, and heare vs, also for
 them: beseeching thee to raise vp the
 Ministry of thy Gospell in all pla-
 ces of the earth, that by the meanes
 thereof, such as doe appertaine to thy
 Kingdome, may be daily called home
 to thy fold: and that the Kingdome of
 Satan, Antichrist, Sinne and darke-
 nesse may be weakened, and more and
 more beaten downe in all the world:
 hold vp & maintaine the scepter of thy
 word, where thou hast already planted
 and aduanced the same, & increase all
 the meanes by which it may be increas-
 ed and confirmed, and weaken all the
 powers that resist or strue against it.
 Blesse those, O Lord, that endeuor to
 promote and further it: increase their
 zeale, wisdom, knowledge and power;
 him especially, good Father, whom in
 great mercy towards vs, thou hast
 made Soueraigne ouer vs, Iames thy
 seruant, our King, and all his Roy-
 all Issue, the Counsellors, Magis-
 trates, Nobility, and the Preachers
 of thy holy word; all godly and Chris-
 tian Families, all true Professors of
 thy Gospell. Beseeching thee to powre
 on euery of them in their severall Cal-
 lings, such graces, benefits and bles-
 sings,

28 A poore Mans rest.

sings, as are most meete for them, wherby they may all shew themselves the true and faithfull ministers, in furthering all sincerity in Religion, and all purenesse and godlinesse of life, not onely in themselves, but in others, so farre as appertaineth to their charge, publike or private. Beseeching thee also to be mindfull to comfort all our afflicted Brethren and Sisters, howsoever, or for whatsoever they suffer; especially such as suffer for the testimony of a good conscience. Comfort all them that are pressed downe with the burthen of their sinnes: helpe, relieue, succour and assist all that be in want, in misery and affliction, that flee vnto thee for succour. And as, good Father, we doe thus boldly begge at thy hands these many and seuerall fauours, for our selues and others: so (Lord) accept at our hands our humble thankfulness which we here yeeld vnto thee, for thy manifold blessings and benefits daily, so louingly and freely bestowed vpon vs, both inward and outward, spirituall and corporall, in number infinite, for greatnesse vnspeakeable, and for goodnesse farre better then we could either aske or thinke: beseeching thee
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A poore Mans rest. 29

to continue thy gracious fauour towards vs alwayes, and in all things, that we may still giue thee the glory for our continuall safety and reliefe,

In the Morning,

Adde this.

AND finally, we thanke thee, good Father, that thou hast so graciously kept and preserved vs this night past, and hast giuen vnto our bodies rest, and hast brought vs to the beginning of this day in peace, good Father, pardon whatsoever corruption hath taken hold of vs this night: pardon our present dulnesse of Spirit, coldnesse of Zeale, weaknesse of Faith, and all whatsoever offendeth thee in vs: & blesse the labours of our hands, and our godly endeouours this day, and make vs rather able to be helpfull to others that neede, then to be forced to aske, or to be chargeable to any, by reason of our corporall wants. Grant these things, good Father, and al other graces necessary for vs, and for every member of the Church, for Iesus Christ thy Sonnes sake: in whose
D name

30 A poore mans rest.

name wee further pray; Our Father
which art, &c.

In the Euening,

Addethis.

WE thankethee also, most graci-
ous Father, for that thou hast
so mercifully kept and relieved vs
this day past: beseeching thee to re-
ceiue vs also this night into thy fa-
therly protection, and keep our soules,
bodies and goods free from dangers:
let thine Angels encampe about vs,
guard vs, and defend vs: giue vnto
our bodies that competent rest and
sleepe, that may be onely sufficient, and
let our thoughts be euer on thee, in
loue, feare, and due obedience and re-
uerence, that wee may be fearefull to
commit the least euill, yea, in the
darke, which with thee is as the noone
day. Watch ouer vs, good Father,
that Satan preuaile not against vs:
and giue vs grace to be alwayes
watchfull for the time, when our Lord
and Sautour Iesus Christ shal make
his glorious appearance in the clouds,
to finish these dayes of sinne. And so
this

A poore Mans rest. 31

this time, pardon, O Lord, our weaknes in prayer, our coldnes in zeale, and whatsoeuer doth hinder vs from the true publishing of our own wants and imperfections at full, & thy praise and glory as thou deseruest: increase our faith, and grant vs, and all thy Children, all other graces necessary for soules and bodies, for Iesus Christs sake: in whose name we further pray, Our Father, &c.

A Prayer for the King.

It is God that giueth deliuerance vnto Kings, it is he that rescued *David* his seruant, from the hurtfull sword.
Psal. 144. 10.

Take away the wicked from the King, and his throne shall be established in righteousnesse, *Pro. 25. 5.*

VVE render and praise vnto thee all possible thanks, O Lord of mercy, King of all Kings and Kingdomes of the Earth, for (as a great blessing vnto vs) thou
D 2 hast

32 A poore Mans rest.

hast placed ouer vs in this Realme,
 so pure a guide of true Religion,
 JAMES (by thy heavenly prouidence)
 our gracious King, vnder whom en-
 ioying free liberty of the true seruice
 of thee, we rest in a quiet estate both
 of body and minde: we humbly be-
 seech thee, to behold with thy eyes of
 mercy, the same thy Seruant our So-
 ueraigne Lord and Governour, & to
 replenish his heart with the grace of
 thy holy Spirit, that hee by the wor-
 king thereof, being inclined to the set-
 ting forth of thy Word, may walke ac-
 cording to the truth of the same sincere-
 ly: that we thy Seruants, and vnder
 thee his Subjects, seeing his godly
 examples, may be ashamed to fall from
 that true forme of honoring thy Name,
 which for thy glory, through thy grace,
 by the rule of thy holy Word, is pre-
 scribed vnto vs: and vouchsafe to stir
 vp in him zeale of thy glory, & a desire
 to establish whatsoeuer wanteth in this
 Church of England, for the increase
 of true and sincere Discipline: Let no
 ignorance abide in his Royall heart,
 but enrich him with diuine and hea-
 uenly knowledge: giue him an obe-
 dient minde, abounding with all humi-
 lity

A poore Mans rest. 33

Itty towards thy diuine Maieſtie: ſaue
and defend him from the tyzanny of
forraigne Power, and Authozitie, and
from all ſuch as profeſſe not inwardly
vnfained zeale of thy Goſpell: giue
him godly Counſelloꝝ, and ſuch zea-
lous and true hearted Miniſters of thy
Will, that hee and wee may ſincerely
ſerue thee in this life, and in the end
foꝛ euermoꝛe raigne with thee in the
heauenly Kingdome, foꝛ Jeſus Chyiſt
his ſake, our onely Aduocate, Amen.

A Prayer for obedience
vnto God.

Hath the Lord as great pleaſure in burnt
offerings and ſacrifices, as when his
voyce is obayed? Behold, to obay is
better then ſacrifice, & to harken is bet-
ter then the fat of Rams, 1 Sam. 15. 22.

Paul commendeth the obedience of the
Romans, Rom. 16. 19.

Obay my voyce, ſaith God, and I will be
your God, and ye ſhall be my people,
Ier. 7. 23.

O God, the Gouernour of Heauen
and Earth, thou that ruleſt in the
higheſt, that only canſt doe all things,
and raigneſt foꝛ euer: at whoſe becke
D 3 the

34 A poore Mans rest.

the Pillers of Heauen shake, and all Creatures tremble: I miserable creature, framed of the earth, do with great feare and trembling, prostrate my selfe befoze the Throne of thy Majesty, acknowledging and confessing my wickednesse, and wayes, abhominable in thy sight. Without thee I thinke not a good thought: without thee I doe no good worke: without thee I am worse then a worme of the earth, yea a beast in thy sight.

I render vnto thee thanks, O God, that thou hast vouchsafed mee that knowledge, that I may see and know that I am nothing, and vnable to doe any thing without thee. Thou art the Potter, I the Clay: such as thou pleasest to haue me be, such canst thou forme and fashion me: if thou makest me blessed, thou shewest thy mercy and grace; if thou cast me into hell, thou shewest thy iustice, & executest thy iudgement; neither is it my dutie to contradict thee, why, or for what reason thou doest it, for thou hast mercy vpon him whom thou louest. These things I consider with my selfe (O Lord) and I feare thy iudgments, & depend only on thy mercy.

I forasmuch therefore, as all my safe-

tie

tie and saluation relieth wholly on thee,
 and consisteth in thy hand and power,
 and thou hast shewed thy selfe a merci-
 full & long-suffering God to the whole
 world, & hast testified the same in dede,
 in that thou wouldest thy onely Sonne
 Christ Iesus (the innocent) should die
 for our offences, & should wipe away
 our sins with his blood on the Crosse;
 and since thou hast taught vs in al our
 perturbations and afflictions to call
 vpon thee, & craue thy grace and mer-
 cy, for that thou wilt giue vs al things,
 which we shall aske in the name of thy
 Sonne: I come vnto thee, being drosse
 and clay, O mercifull and celestial Fa-
 ther, humbly beseeching thee, that thou
 wilt in thy mercy, make of this vnwoz-
 thy carke of mine, an habitation for
 thy holy spirit, that though I lye in
 the earth, I may haue my conuersation
 holy as in the Heauens.

O mercifull and most louing Father
 grant me forgiveness of all my sinnes,
 through the death of thy beloved Son
 Iesus Christ: make me to please thee,
 increate in mee all heavenly vertues,
 and grant that I may perseuere in the
 same to the end: increase in mee that
 faith and loue towards thee, which

thou hast begun in me; kindle my affections towards thee more and more in liuely obedience, that by thy helpe, and presence of thy grace, I may obtaine everlasting life, (which thou hast promised vs of thy mere goodnesse) to the end I may praise thee, and giue thee thanks in thy celestiall Kingdome for euer and euer. Amen.

O Lord increase my Faith.

A Prayer to be confirmed in the way of Righteousnesse.

God is the fountaine of righteousness; and he that giueth himselfe to righteousness, is knowne to be borne of him,
1 Iohn 2. 29.

O Gracious Lord God, louing in Iesus Christ, Redeemer of mankind, who is the Way, the Truth, and the Life, I humbly begge at thy hands, that I may neuer wander nor goe astray from thee, who art the way, neither at any time to distrust thy promises, who art the truth, & performest whatsoeuer thou dost promise: thou art
eter=

A poore Mans rest. 37

eternall Life, moze to be desired then any thing in heauen or in earth, by thee we haue learned the true and direct way to eternall saluation, thou diddest instruct and teach vs readily how to beleue, what to doe, what to hope, and in whom we ought to trust: by thee we haue learned how vnhappy we were bozne through our first Father Adam: by thee we are taught that there is no hope of saluation, except by faith in thee, we take hold of our free redemption and adoption in Christ.

Thou art the onely light, that shinest to all Creatures in the Desert of this World, conducting them through the ignorance of their minds, from the Egyptian darknes, to that blessed Land, which thou promistest vnto the meeke, and such as follow thee in humility. For in vs was nothing but bitter darkness, who neither could discerne our calamitie, neither knew from whence to seek the remedy of our misery. Thou didst enter into the World in the shape of a Seruant, and didst take vpon thee our nature, that thy brightnesse might disperse the cloud of our ignorance, that by thy precepts thou mightst direct our feet in the way of peace: by the exam-

38 A poore Mans rest.

ples of thy life in thy humility, thou
didst limit out a path for vs to immor-
tality, making it easie for vs to tread
in by thy heavenly way: so becomest
thou vnto vs a way that leadeth to
Life, in which, lest we should be wea-
ried, thou hast assured vs by thy pro-
mises, that in following thy foot-steps,
there is an inheritance of eternitie pre-
pared for vs: therefore, whilest we are
in this iourney, be thou a staffe to
vs, whereby we may be sustained in all
our wayes: And by the comfort of the
holy Spirit, repaire our strengths, to
the end wee may more willingly come
vnto thee: and as thou art made a way
vnto vs, seclude all errour, become our
truth, take away all distrust, and con-
firme our Faith in thee.

And as thou art made life vnto vs,
reuiue vs that were dead in sinne, by a
liuely knowledge of thee: For it is e-
ternall life to know thee, Father, Son
and holy Ghost, to be one true God.
Wherefore I humbly beseech thee, O
most mercifull Father, to increase
Faith in mee, who am thy vnwoorthy
seruant, lest at any time I wauer in
thy Celestiall doctrine: increase obe-
dience in me, lest I swerue from thy
precepts:

precepts: increase constancy, that walking in thy wayes, I neuer be allured by the inticements of Satan, nor seduced by his terrours, but that I may perseuere in thee who art the true way to life eternall: increase my faith, that being partaker of thy Promises, I may neuer waxe slow or dull in the study and practise of goddinesse, and that I may alwayes strue and endeouour for more and more perfection.

Increase thy Grace in me, that being mortified vnto my selfe, I may liue, and haue my conuersation with thee in Heauen, and be encouraged by thy holy Spirit, fearing nothing but thee, then whom there is nothing more to be loued or feared, glorified or more to be reioyced in, who art the true glory of all Saints: in whom there is nothing, but full and perfect Felicitie.

A Prayer for the assistance of the holy Ghost.

No man can say that Iesus is the Lord,
but by the holy Ghost, 1 Cor. 12. 3. 4.

If ye that be euill can giue good gifts vnto
your children, how much more shall
your heauenly father giue the holy
Ghost to them that desire him? Luke
11. 13.

O Gracious Lord God, who didst
send vpon thy Apostles, and o-
thers, thy holy Spirit, filling
their hearts with grace and wisdom;
I humbly beseech thee, by thy vnsp-
eakable mercy, that thou wilt vouchsafe to
fill my soule with thy grace, and water
my heart with the vnsp-
eakable sweet-
nesse of thy Loue, in the loue of Iesus
Christ thy most dearly beloued.

Send down, Lord, thy holy Spirit,
to guide me, being ignorant, banish by
his light the blacknes of Anne through
Christ Iesus, by him refresh my sad
and sorrowfull soule: there is neither
wisdom nor strength without thee:
aide me therefore by that holy Spirit,
and

and I shall be able to shunne the deceits of **Sathan**, and to withstand his power.

Thou art not ignozant, that I can doe nothing of my selfe, extend thy favourable hand ouer me therefore, and grant that I may forsake and bitterly relinquish my selfe, and flie vnto thee. Mortifie in me whatsoeuer is displeasing vnto thy Maiestie, that in all things thou maiest conforme mee vnto thy will, by thy holy Spirit, that my life may be euer hereafter perfect in thy light.

O Lord my God, looke vpon me, thy miserable Creature, whose soule sigheth after thee day and night, when shall I come and appeare before thy presence? when shall I enter into that admirable place of thy Tabernacle, the house of my God? Comfort me with thy presence, that I may taste here in this my mortall pilgrimage, the sweetness of thy glory, which shall continue for euer. O my God, I long to be deliuered from all temptations? O eternall fountaine of light, bring me backe againe to that eternall goodnesse, by whom I am created, that I may know thine omnipotencie, euen as I am
knowne

42 A poore Mans rest.

knowne of thee, and may so loue thee, as
I am loued by thee, that I may see and
enioy thee in the society of all the E-
lect, who liuest and reaignest together
with the Father, and the Sonne, a
Trinity in Unitie, for euer and euer.
Amen;

A Prayer for Sunday-
Morning.

Thus saith the Lord: take heede to your
soules, and beare no burdens on the
Sabbath day, nor bring it into the gates
of Ierusalem: Neither carry forth bur-
dens out of your houses on the Sabbath
day, ney doe ye any worke; but san-
ctifie the Sabbath, as I commanded
your Fathers, *Ier. 17. 21. 22.*

He that gathered sticke on the Sabbath
day, was stoned to death, *Numb. 15. 32
35. 36.*

O Eternal God and heauenly Fa-
ther, I extol thine infinite good-
nesse and mercy, together with
thine eternall wisdom and truth, who
hast

hast protected me this night, & made me
 to rest quietly and securely by thy most
 holy and diuine prouidence, I hum-
 bly beseech thee of thine infinite good-
 nesse, to protect and gouerne mee this
 day, by thy mighty hand, from all dan-
 gers both of Body and Soule: Giue
 thy holy Angels charge ouer mee, to
 direct me in all my wayes: Drive away
 the deadly enemy, remoue all offences
 of this World, mortifie and kill in me
 all carnall lusts and euill affections,
 that they may haue no dominion ouer
 mee; giue me a sorrowfull heart to be-
 waile my wicked life, and comfort my
 soule by a liuely assurance, that thou
 hast freely forgiven my sinnes.

Sanctifie me, O Father, this day, I
 humbly beseech thee, with thine especia-
 all grace, that I may haue decent car-
 riage in my behauiour, true deuotion
 in prayer, and reuerent attention to
 heare thy heavenly and holy Word,
 and that thou wilt please to giue mee
 vnderstanding, toynded with true deuo-
 tion, to obserue, learne and embrace
 such things as are necessary to me, for
 the confirming of my faith in Christ
 Iesus: raise me (O Lord) by the power
 of thy resurrection, from sin, and giue
 me

44 A poore Mans rest.

me spirituall rest in the Communion
 of Saints, that after ward I may keep
 the euerlasting Sabbath with thee in
 the Kingdome of Heauen: behold (O
 Lord) I knock at the doore of thy mer-
 cy, with all my power and strength; be-
 seëching thee to continue vnto me the
 right vse of all my senses and limmes,
 and send thy holy Spirit to beare wit-
 nesse to my spirit, that I am thy childe,
 and shall be heire of thy glorious king-
 dome, through the merits of Christ
 Iesus our Lord: for whose sake I
 humbly pray thee to grant all those
 things that I haue prayed for, and
 haue neede of. Amen.

O Lord increase my Faith.

A Prayer before the hearing of Gods Word.

O Eternall, most high and mighty
 God, houchsafe, I humbly be-
 seëch thee, to enlighten my dark &
 dul vnderstanding, that thy word may
 enter into my soule, and be so receiued
 of me, as that Ignorance, the mother of
 disobedience, being put away, heavenly
 knows

knowledge may enter in, and haue perfect rest and abiding in me: Give power, O Lord, to the seede of Truth, that being sowne in my heart, it may take deepe root, and bring forth, to the comfort of my soule, fiftie, an hundred, yea, a thousand-fold: and let thy Spirit so guide the lips of this thy Minister and Preacher, as that he deliver nothing but the Word of life, with such sinceritie and boldnesse, as neither feare nor affection may hinder the same, that we thy flocke may fructifie and increase our knowledge in Faith thereby, and more and more desire to feede at that, the Table of thy Word, and be filled: open my heart, as thou didst Lidyaes, that I may attend with diligence to the preaching of thy Word. Send forth store of Labourers (O good Lord) into thy Haruest, which by their carefull paines and faithfull endeouours, may gather the dispersed sheaves of thy Church into thy celestiaall Barne, and banish from this wholesome worke all such as are not sent from thee, and come not truly to edifie, but rather to reape their owne gaine, making as it were merchandise of thy holy Word, teaching
in

46 A poore Mans rest.

in stead of truth, the tradition of men:
 Lord, vouchsafe grace into the lips of
 those that are now prepared to de-
 clare thy will, & grace into our hearts
 that are present to heare it, that they
 by teaching truely, and we by follow-
 ing effectually, may through Christ
 obtaine of thee remission of our sinnes
 past, light instead of darkenesse, peace
 for trouble, and heavenly happinesse in
 stead of worldly felicitie, that tasting
 the swētnesse of celestiaall comfort, we
 may despise terrestriall, and after this
 life ended, enjoy the perfect ioyes of e-
 ternall felicity, through Iesus Christ
 our Sautour and Redremer.

O Lord increase our Faith.

A Prayer after the Preaching *of the holy Word.*

Blessed are they that heare the word of
 God, and keepe it, *Luke 11. 28.*

The hearers of the Law are not righte-
 ous, but the doers of the Law shall be
 iustified, *Rom. 2. 13.*

Be ye doers of the word, not hearers on-
 ly, deceiuing your selues, *Rom. 1. 22.*

O Heauenly Father, and most mer-
 cifull God, seeing that we haue
 now

now receiued the benefit of the hearing of thy heauenly and holy word, by the mouth of thy Minister, the fruits whereof doe tend to the perfection of a godly life, and a godly life is the way to eterna'll life in Christ our Lord, vouchsafe, O good Father, we humbly beseech thee, to imprint in our hearts the gladsome and most comfortable tidings, which we haue heard and receiued this day of thee, by the mouth of thy Minister; and grant that in faith vnsained, we may lay by the same in our vnderstanding and remembrance, lest that forgetting the same, and neglecting the exercise of a godly life, we be taken away as trees that beare no fruit, and so be cast into the fire: therefore we most humbly pray and beseech thee, that thou wouldest send vs thy holy Spirit the Comforter, which may retaine the good tidings of the Gospell in our hearts, wherby we may appeare as trees bearing good fruits, and so be preserved vntill the comming of our Lord Iesus, who will then receiue vs, and giue vs the inheritance which he hath purchased for as many as beleeue in his most holy Word. Amen.

O Lord increase our Faith,

A Prayer for the Sabbath day at night.

O Everlasting and mercifull God,
I giue thee thanks from the bot-
tome of my heart, that of thy mer-
cy thou hast nourished and preserved
me by thy diuine power, and governed
me by thy Word & holy Spirit this
day, and all this weeke, yea, and at all
other times of my life protected me by
thy power and prouidence: and I most
humbly beseech thee for the merits of
Christ Iesus, to couer and bury all my
misdeedes, which heretofore I haue
committed in thought, word and dee-
de against thy diuine Maiestie, in the
death of thy Sonne.

Forgiue (O Lord) the euill that I
haue committed; supply the good which
I haue omitted; restore what I haue
lost, heale my sores, cleanse my filthi-
nesse, lighten my darbenesse, and alter
the whole state of my minde, that no-
thing may be wanting to good purpo-
ses in me, nor any thing lurke in mee
which may offend thee.

Water (O Lord) the seede of thy
holy

A poore Mans rest. 49

holy Word, which I haue receiued
this day, with the dew of thy grace,
that with sound iudgement, and godly
 deuotion, I may practise such things
as are pleasing to thy diuine Maies-
tie, and that my heart being alwayes
obedient to thy Commandements, I
may passe mytime in peace, through
thy protection. O Lord, stretch out
thy hand ouer me, and of thy accu-
stomed goodnes defend me this night:
keepe me from fearefull and wicked
dreames, vnprofitable cares, idle co-
gitations, and outward violence.
Compass me about on euery side with
thy grace, that when I shall either
take care for things of this life, or
carefully seeke for those things which
appertain vnto the Kingdome of
heauen, I may heare the voyce of thy
holy Spirit sounding in my heart from
the mouth of the Apostle, The Lord
shall relieue thee in all thy necessities, and
yeelde thee a Crowne of eternall glory
with Christ, his beloued, in the heauens.
Grant (O Lord) this, and all other
graces meete for me, euen for Iesus
Christis sake, my onely Lord and Sa-
lour. Amen.

O Lord increase my Faith.

A

A Prayer to be said before a
man begins his Labour, or
enter into the execution
of any profession.

Omnipotent God, and most mercifull Father, since thou hast commanded, that all humane creatures shall labour, and eate their bread in the sweat of their browes, while they abide in this life, and yet seeing no man can prosper without thy blessing, or receiue any good successe in his affaires, we humbly beseech thee, that thou wouldest blesse our labours in such sort, as thereby we may haue iust occasion to confesse thy goodnesse, assistance, and fatherly care, which thou takest of vs.

Let thy holy Spirit (**O Lord**) be our guide, to the end we may faithfully exercise the workes of our estate and vocation, without any fraud or deceit: & giue vs grace rather to regard the following of thine ordinance, then to satisfie the appetite of our owne Anfull flesh, which couets to enrich it selfe by any meanes whatsoever.

Reuers

A poore Mans rest. 51

Nevertheless, if it be thy pleasure
to blesse and prosper our endeouours,
grant vs also cheerefull dispositions, to
helpe and relieue such as are in dis-
tresse, according to thy talents bestow-
ed vpon vs. And let vs keepe within
the bounds of humilitie, not puffing
our selues vp above the poore and nee-
dy, by that which we enjoy by thy boun-
ty and goodnes. But if thy good plea-
sure be so to deale with vs, as to abase
and impoverish vs farre beyond that
which our weake nature can beare, yet
vouchsafe to enrich vs, with cleauing
faithfully to thy promises, whereby
we shall no way fall into distrust, but
rather be more certainly assured, that
thou wilt neuer forsake vs in the ex-
tremity of our wants and calamities;
enable vs to performe truely the du-
ties of our callings: giue vs the vse
of all our limmes and senses, with an
holy endeouour to performe our cal-
lings, and patience to attend thy lea-
sure, to replenish vs both with tempo-
rall and spirituall comforts, receiuing
thereby daily new occasion to giue thee
praise and thanks, and to expect all
things from thee. Heare vs, O Father
of mercy, for thy deare Sonne Christ
Iesus

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Jesus sake, our Lord and Saviour.
Amen.

*O Lord, increase our Faith, and blesse our
labours,*

A Thankes-giuing, or Prayer,
to be vsed after a mans labour
is finished.

O My gracious Lord God, I yeeld
vnto thee hartty thanks, because
thou hast preserved me from im-
minent and infinite dangers, which
might otherwise haue happened to op-
presse, and utterly ouerthrowne me, if
thou Lord hadst not carefully regar-
ded, and kept me from many inconue-
niences. Therefore now, O most lo-
uing Father, I humbly intreate and
beseech thee for Jesus Christs sake, to
pardon all the faults wherein I haue
offended thee, in the time of my labour
or otherwise: correct me not in thine
anger, nor punish me in thy heauy dis-
pleasure: worke in me so by the pow-
er of thy holy Spirit, that henceforth
I may walke in greater integrity, and
carefully performe those duties which
are

A poore Mans rest. 53

are required in my vocation and calling, to the end, that though I labour with my body, yet in spirit I may be led by thy spirit, to loue, serue and glorifie thy name in all my doings, words and thoughts.

Direct and guide me by thy holy word, in all truth and honest conversation among men, neuer swarting from thy commandements, that in the end I may attaine everlasting life, through Iesus Christ our Lord and onely Saviour. Amen.

Lord euermore increase and confirme my Faith in thee.

A generall Confession of sins,
and of the vanities of
carnall delights.

If we acknowledge our sinnes, God is faithfull and iust to forgiue vs our sins, and to cleanse vs from all vnrighteousnesse. If we say we haue not sinned, we make him a lyer, and his word is not in vs, 1 Iohn 1.9.10.

O God Almighty, and al-knowing
Father, the fountaine of all com-
fort

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fort and consolatton, I confesse against
my selfe, as euermoze I haue done,
that I haue grieuouly offended thee,
by my manifold transgressions, and
haue thereby drawne downe a most
heauy waight of thine importable
iudgements vpon me; vnder the bur-
then whereof I cannot but faint and
fall, vnlesse thou set to thy helping
hand of mercy in Iesus Christ to sup-
port mee: for (good Father) I am
weake, and cannot beare thy displea-
sure; I am ignorant, and know not
which way to turne mee, vnlesse thou
point out the way vnto me by thy holy
Spirite, directing mee within, as the
Woꝛd teacheth me without. For it is
not euery one that heareth, that vnder-
standeth; not euery one that vnder-
standeth, that can practise and per-
forme what thou commandest: for who
so is not guided by a better line, then
that of flesh and bloud, mistaketh the
right path, and treadeth the way of
vanitie, whose end is death: yet, for
the time it is most sweete and pleasing
to the outward man, the man vnsancti-
fied and vnregenerate, because hee lo-
ueth to be fed with the dainties of this
life, as with honoꝛ, pꝛoferment, riches,
health,

A poore Mans rest. 55

health, friends, and worldly delights, esteeming these the earnest-pennay here of Heauen to come, and that wants, and pouerty, and sicknesse, and enemies, and imprisonment, and crosses, are euen here the entrance into Hell it selfe. So foolish are they (O Lord) and ignozant, whom thou guidest not in the way. And this hath bene my foolishnesse, and my misconceit of the seuerall estates of men in this life, euen vnto this day. But hauing now found by due triall and experience, the foolishnesse of such, as put their delight in these transitory, fickle, and vncertaine vanities, doe disclaime all confidence in them, and doe heartily and most vnfaignedly abhorre and detest the deceiuing baits of temporall and carnall delights, and doe wholly betake me vnto the sweet sauing sanctuarie of thy wisdom and prouidence, wherein, howsoeuer the worldly minded doe contrarily iudge, is truest safety, happinesse and securitie: for therein, deare Father, is the true feling and founded hope of future eternall felicitie: thy wisdom, O Father, is the wisdom of the Spirit, the Spirit the sanctifier of the Soule, the winde

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and affections, which being sanctified, begetteth true feare of thee, and that feare is the beginning of that sacred wisdom, which guideth and gouerneth the whole man in the blessed way, the way to life, euen vnto Christ himselfe, who is the Way, the Truth, and the Life.

O Lord increase our Faith.

A Prayer for humiliation and
sorrow after sinne
committed.

O Lord my God, and most louing Father in Iesus Christ, I confesse and acknowledge, that mine offences; are increased, and my sinnes are growne vp vnto the heauens, that I am ashamed to lift vp mine eyes to thee, admiring at thy infinite mercy, in forbearing to punish me, knowing that I am worthy to be swallowed vp, or swept away with some extraordinary and sudden iudgement. And now (O Lord) especial-

Iy hauing so grosely sinned against
 thee, and done so great euill in thy
 sight: how haue I (vile wretch that I
 am) wounded mine owne conscience?
 how haue I laid my selfe open to the
 malice and enuy of the Diuell? what a
 disgrace and slander haue I brought
 vpon my Profession? what an offence
 and scandall haue I giuen vnto o-
 thers? what a ioy will this be to the
 wicked, that they haue now by me got-
 ten something to speake euill of? But
 (aboue al, O Lord) how haue I disho-
 noured thee, whose fauours haue bene
 so many, and so innumerable towards
 me? I know not how to expresse my
 detestable sinnes, and the hainous and
 hideous natures of them, when I
 thinke vpon thy patience, vpon the
 meanes of grace which thou hast af-
 forded mee: vpon the light of know-
 ledge which thou hast giuen mee, vpon
 the good motions which thou
 hast from time to time stirred vp in
 mee, vpon the profession which I
 make vpon the sundry bowes and
 promises of better obedience, with
 which I haue linked my selfe vnto thy
 Maiestie, vpon the diuers admoni-
 tions (which by thy prouidence I
 know)

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know) haue bene vsed to mee by thy
 Seruants, purposely to preuent and
 stop this euill in mee, mee thinketh
 I may call it rebellion (which is as
 the sinne of witchcraft) or presumpti-
 on in the highest degree. O Lord, I
 see my sinnes, and know them to bee
 exceeding great: neuerthelesse, I can-
 not so lament them, so grieue for them,
 so detest and abhorre them as I should.
 Strike (O gracious God) Strike, I
 beseech thee, my stony heart, make it
 euen to melt within mee, at the sight of
 mine owne transgression. Settle in it
 that godly sorrow, which causeth Re-
 pentance vnto saluation. Humble my
 soule vnder thy mighty hand, and suf-
 fer me not to freeze in the dregges of
 mine owne corruptions: make my
 head full of water, and mine eyes a
 fountaine of teares, which may runne
 downe like a Riuer day and night. O
 let me take no rest, nor suffer the apple
 of mine eye to cease: cause me to powze
 out my heart like water before thy face,
 that I may, by all meanes, testifie the
 vnfained grieke of my Soule, that I
 haue so displeased thee. And grant (O
 Lord) that I may not sorrow so much
 because of hell & condemnation, which

I haue made to be due to me, but that my chiefe vexation may be to thinke how I haue abused thy mercy, and requited thy exceeding loue, with so foule a trespasse. Withall (most mercifull God) seeing there is mercy with thee, and that thou desirest not the death of a sinner, but rather that he should turne from his wickednesse, and liue, giue me leaue to become a suter vnto thy grace, not in mine owne name, but in the name of thy dearest Sonne, the onely Mediator & Intercessor of his chosen, I most humbly beseech thee, for his sake, to haue mercy on me, O Lord, one drop of his most precious bloud, shall be a soueraigne Medicine, to cure my running soze: his stripes and wounds are of an healing nature, O then, I pray thee, purge me cleane from mine iniquitie, and according to the multitude of thy mercy, wipe away all my vncleannesse: let the apprehension of my sinne be tempered with a comfortable application of thy mercy, that I may hold an euen course, betwixt fearelesse security, and faithlesse despair, beholding at once, both my vilenesse to humble me, and the riches of thy grace to reuiue me. And (Lord) permit me

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not. I humbly pray thee, to thinke it
sufficient, that I haue once made some
shew of humiliation and sorrow for
my sins, but grant I may endeuor my
selfe in the performance of these due-
ties, and may euery day renew and in-
crease my repentance, with a deepe des-
testation of my sinnes, and with a fer-
uent desire more and more earnestly
to be renewed in the spirit of my
minde, that being so cleansed from all
filthinesse, both of flesh and spirit, I
may attaine vnto perfect holinesse in
thy feare, through our Lord Iesus: in
whose name I commend vnto thee my
petitiones, and for whose sake thou
hast promised to deny nothing
to thy Seruant.

So be it.

Amen.

Lord increase my Faith,

A preparation to the Re-
ceiuing of the holy Commu-
nion of the *Body* and
Bloud of IESVS
CHRIST.



ADAM, the first man, was forbidden to eate of one fruit, which was fore-shew-
ed to be mortall, and hee
did hasten to eate thereof.
Wee, the Children of the
second *Adam*, are commanded to eate of
the liuely and sauing fruit, the *Body* and
Bloud of Christ to our saluation; yet, how
slecke are we to prepare vs thereunto, and
to partake thereof?

The first step therefore of true prepa-
ration thereunto, is to search the Scrip-
tures, who teach the Mysterie of this holy
Communion, and the institution of the
same, as also the signification of the out-
ward signes, which are Bread and Wine;
the things signified, the *Body* and *Bloud*
of Christ shed for all beleeuers: the end
of the receiuing whereof, is to retayne
the remembrance of the Death & Passion:

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of Christ, which he suffered for our sins.

By the true receiuing of this Sacrament, we are vnited vnto the loue of God, in, and by the death of Christ, the second *Adam*, being separated from him by the fall of the first. We are made heires by adoption of eternall saluation, in, by, and with Christ, which we lost in, & by *Adam*.

The true receiuing of this blessed Sacrament, must be in sincerity, with a repentant heart, and faith vnfaigned.

And because it is not provided for sinners (who comming thereunto vnworthily, receiue their owne damnation) wee must, before we repaire thereunto, cleanse our soules from all sinne: which cannot be done without diuing into our own soules, with an impartiall search, to finde out our owne corruption, and truely to repent our sinnes. Therefore, saith the Apostle, *Let a man try, and examine himselfe, before he presume to come to this holy Table, &c.*

It is not fit that wee should come to this holy Banquet abruptly, as men doe to their ordinary feasts, where they Phariscaically and ceremoniously will wash their hands before they eate; but to this most holy Supper we are not to come without inward washing of the soule from sinne? for if vnwashed hands profane the meat for

A poore Mans rest. 63

for the belly, how much more an vnwashed heart, this sacred Sacrament, the foode of the Soule? Inward examination, impartiall accusation, and an absolute condemnation of our selues for sinne, is the best preparation to this holy Table. For hee that looketh into, and examineth the hidden prophaneesse lurking in the heart, cannot, but (vpon due view of the same) accuse himselfe of deepe disobedience to God, which deserueth death. Finding this, he cannot but iudge himselfe worthy to be reiected from this communion of Saints, and so condemne himselfe that he be not condemned of the Lord: for he that confesseth his finnes to God, couereth them: and he that coueteth to hide them, increaseth them. Therefore the Apostle willeth all men to *trye and examine themselves*, which importeth repentance, and so to eate.

This caueat is no inhibition, but a terrifying of the soule, not to presume to come to this holy Table, without purification and sanctification.

Herein doth the Lord Iesus discover his wonderfull loue towards vs, who before hee inuite vs to come to this Table to eate, doth instruct vs how wee should come, and how we should feede. He layes

NOT

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not this Table to snare vs, as *Abſalom* did *Amnon*: and yet forewarnes vs, that there is danger in receiuing it, namely, with polluted hands, with hands full of bribery and extortion, to take it with lips defiled with blasphemy, cursing, and lying; to put it into a stomacke gorged with drunkenneſſe and gluttony, and with a heart making no difference of the Lords body.

We muſt therefore lay aſide all our old ſinnes, and put on the new man, a Righteous, a Holy, and Chriſtian conuerſation and diſpoſition. Wee muſt be holy and heavenly minded towards God, we muſt be louing to our Neighbours, ſlow in taking aduantages, or reuenging wrongs, wee muſt be lowly and little in our owne eyes, mecke and ſober in all our actions.

And becauſe things of ſo wonderfull value are herein exhibited and offered to the worthy Receiuers, wee muſt conſider who wee are, how wee are cleansed of our ſpirituell Leproſie, before we preſume into the company of the Saints to communicate. Wee muſt conſider well, whether vpon tryall made, as afore is ſaid, wee can aſſure our ſelues that we are of the number of thoſe, to whom theſe holy things doe appertaine. For who ſo is prophane in his perſon, and an vnſanctified

Sanctified Creature, let him forbear to come to this holy Table, and let him first vse the meanes of better assurance: namely, repentance for his sinnes, amendment of his corrupt and sinfull life: let him vse often zealous prayer to God, for remission of his omissions and transgressions: let him craue the assistance of his holy Spirit, to assist him in the beating downe, and mortifying sinne in him, and that his Heart and Conscience may be sanctified. And when he is cleansed, let him shew himselfe to the Priest, his Pastor, and let him take knowledge by his outward Confession, of his inward Contrition, not by particularising of his sinnes, but by manifesting his repentance; and then in all reuerence, let him come to this holy Table, let him eate the Bread, and drinke the Bloud of that Lambe that taketh away his sinnes, and will present him pure vnto the Lord.

The Lords eye is pure, and can abide no wickednesse. The Sacrament is holy; touch it not rashly. If thou haue not on the wedding Garment of sincerity, come not: the Lord will finde thee out, and thrust thee forth of his presence, among the vnbelievers, whose portion shall be with the Diuell and his Angels.

Let

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Let vs therefore seareh and examine our wayes: let vs lift vp our hands with our hearts vnto God in the Heauens, and feede on this holy mysterie, the life of our soules, in remembrance of Christs death, vntill his second comming.

O Lord increase my Faith.

A Prayer to be said at the receiuing of the holy Communion.

Oh, most gracious Lord God, mercifull and louing Father in Iesus Christ my Redēmer, in whom thou art also my Father by Adoption, in, and by thy Sonne; my soule, O Lord, which was lost in Adam, bought and redēmed by the Death and Passion of Iesus Christ, doth earnestly long, and entirely desire to be more and more assured, that I am fully and really vntied vnto thee againe in him, and therefore I doe hunger and thirst to partake of those meanes, whereby that sweete and
perfect

precious vntion may be confirmed in mee: Increase my knowledge more and more of thy sauing truth, reuealed vnto vs in thy word, and increase my faith to beleue what thou hast taught for our saluation: let me take perfect and assured hold of my regeneration wrought in me by Baptisme, the scale of thy promise set vpon mee, when I knew not thy Law; wherein as I promised to forsake sinne, and cleaue vnto righteousness; so Lord, let the operation of thy holy Spirit then promised, worke in my soule, a true detestation of the workes of darkness, and loue vntained to thy celestiall and diuine light. And for that thou in Christ hast left vnto vs a second scale of thy loue, and our adoption, the Sacrament of the body and bloud of that immaculate Lambe, who for a remembrance of his death, & our free adoption by him, instituted the same at his last supper with his Disciples, and commanded thy Saints dispersed through the world, through all generations, to this day and for euer, to the end of the world, to communicate of this holy Sacrament, in commemoration of that high and most precious

uailing

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uailing sacrifice, the offering of thy
 Son vpon the Crosse for our redemption
 and attonement with thee. And
 therefore, most louing Father, I come
 in the name of him thy Son, not of my
 selfe presuming, but in all humblenes,
 through his merits, vnto this holy
 Table, to partake with the rest of thy
 Saints by adoption, here at this time
 gathered together, of this holy and
 heauenly banquet; humbly begging at
 thy hands for his sake, that it may
 please thee to prepare my heart, which
 of it selfe is not onely dull, but pro-
 phane: teach me, being of my selfe not
 onely ignozant of this sacred mystery,
 but too much knowing Anne: Sancti-
 fie me by thy holy Spirit, who of my
 selfe am not onely corrupt, but wholly
 prone to euill euermore, & consequent-
 ly vnworthye to eat at this holy Table,
 to partake of thy loue so vnspeakable:
 Oh forgive me, Father, & in thy Christ
 here represented vnto vs, ingraft in me
 a liuely assurance, that my sinnes are
 done away by his bloud: giue me faith
 to beleue in him, who by faith is made
 ours, and we in him, thine by adopti-
 on: elected euen of thy free mercy, and
 made heires with Christ Iesus of
 eternall

eternall glory: whereof this holy my-
stery is the most assured pledge: Oh
make me a worthy partaker of so pre-
cious a benefit.

And for that sinners, Lord, are
not admitted to this sacred banquet of
sauiing foode; where shall I appeare,
whose sinnes drew downe from hea-
uen, him, whom thou most dearely lo-
uedst, and betraid him to the Crosse:
how then shall I presume to appeare
in this holy assembly, appointed for
thy Saints onely: a Table of sancti-
tie, whereof none partake, but such as
are free from sinne? Who then (Lord)
dare presume to eate of this bread, or
to drinke of this Cup? onely those
whom thou hast called, who though
sinners by nature, yet are they thy
children by grace, and so their sinnes
are not imputed vnto them, for whom
Christ by his death hath satisfied,
(apprehended by faith, shewed forth
in newnesse of life) and wrought in vs
by his righteousness, in whose name
accept me (good Father,) and let the
garment of his innocency couer my
sinnes, and so let me come to this holy
Table. And as a new man, shaped in
holinesse and righteousness, let mee
euer

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euermore henceforth walk before thee,
and more delight in thy Commande-
ments, then in any, or in all worldly
things: let me by thy power be pow-
erfull ouer Satan: let his instigations
neuer preuaile in me, and let all cor-
rupt affections die in me, and let mee
wholly die to Sinne, and liue to righte-
ousnesse and true holinesse.

And for that I liue among men of
diuers dispositions, giue me grace to
loue all, but to couet to conuerse ones-
ly with such as are thine, as nere as
I may: to reuenge me of none, but to
forgiue all wrongs and iniuries, and
so farre to forget them, as I may stu-
die and endeuour to doe good vnto all,
especially to such as are of the com-
munion of Saints. And enlighten
mine vnderstanding more and more,
that I may see and consider alwayes
mine owne weakenesse, wants, and
imperfections, that I may so much the
more beare, with others, by how much
I cannot but confesse, I come farre
short of my duty to thee: who so offen-
deth mee most, I offend thee much
more. And therefore, good Father,
frame in my heart loue vnfained, true
patience, and liuely obedience, Leave
me

me not either to the dulnesse, peruerse-
 nesse, or pride of mine owne nature, or
 to mine owne corrupt will, make mee
 little and lowly in mine owne eyes,
 and giue me humblenesse of spirit, and
 indue me with all heauenly vertues,
 that I may resemble my first estate of
 innocency, and let my present estate of
 grace come neere to resemble thy dea-
 rest children, yea, thy selfe, who as thou
 forgauest vs in him, that was Lord of
 all, and for vs became as a seruant,
 & by his blood washed away our sinnes,
 offering his most innocent body, a sa-
 crifice for our sinnes; whose rent body,
 and spilt blood being here represented
 vnto vs by bread and wine: I doe most
 humbly pray thee, that wee may be ac-
 cepted worthy receiuers of his true
 body and blood signified thereby; and
 that we may feele euen instantly, a re-
 newing of our mindes, our hearts to
 be changed from all corrupt affections,
 and our soules swallowed vp with the
 due contemplation of this most sacred
 mystery, wherein thou giuest vs not
 onely thy visible creatures of bread
 and wine, to refresh our weake bodies,
 but thine owne Sonne, to saue our
 soules and bodies. Oh, who is wor-
 thy

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thy to open the booke of this so high,
and so heavenly a myſterie? not the
worldly wiſe, not the great learned,
nor the moſt glorious in the world;
onely the poore in ſpirit, the humble
and meeke, ſuch as truly hunger and
thiſt for their ſaluation in and by
Chriſt. They onely aſke, ſeeke and
knocke, they receiue knowledge and
finde mercy: and they are accepted into
this heavenly ſociety, ſeeing yet but in
part, knowing yet but in part, feeling
yet but in part, receiuing but in part,
glorying but in part, & where they yet
praiſe thee but in part. But thou haſt
promiſed, that we partaking of thee in
this life, after this life we ſhall fully
enjoy thee, in, and by Chriſt in the hea-
uens, to our euerlaſting comfort, to
our inſtimable glory, and endleſſe
praiſing thee in him, whom here we ſee
by the eyes of our ſoules in faith, on
whom we depend in faith, and of whom
we here partake in faith; which faith
(O Lord) increaſe more and more for
euer in vs all. Amen.

A thankesgiuing after the
receiuing of the holy
Communion.

Iesus Christ our true Soueraigne
and eternal sacrifice, thou art seated
at the right hand of God, vpon the
Throne of Maiestie in heauen, hauing
the administration of all goodnesse to
come, and of the true Tabernacle
which is not made by hands.

Thou entredst once (by thy precious
bloud) into the holy places, and hast
obtained for vs eternall Redemption,
by sacrificing thy selfe vnto thy Father,
to cleanse our consciences from al dead
workes, to the end we might serue the
liuing God.

We giue thee thankes with all our
hearts, because by willing obedience to
thy Father, thou didst suffer a most ig-
nomintous death on the Crosse, for vs
poore, miserable, and wretched sinners,
and hast instituted this blessed Sacra-
ment, for an eternall memozy of thy
faithfulnesse, and fauour, on our be-
halfe, leauing it likewise as an earnest
penny, seale, or testimony, for the re-
mission of our sinnes.

Thou

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Thou hast called and brought vs to the Communion of this wonderfull feeding, to the end that we might refresh our hungry soules, languishing and thirsting after life euerlasting.

O Lord my God, great is thy loue, thy mercy vnexpresleable, & thy grace vncomprehensible. Thou despisest no persons, comming to this Banquet, except they exclude themselves, or intrude thither vnworthily.

If any one doe hunger or thirst, here he is fully satisfied: such as are in necessitie, may here finde the riches and treasures of Life: the desolate here meete with comfort: the sick, here finde physicke, and health for their soules: such as are ouer-laden with their sins, are here disburdened in their consciences, and they which are assailed by Death, doe here meete with life that cannot be molested. Helpe vs then, O good God, that this blessed Sacrament, which we haue receiued, may auail vs to our saluation: and that hereafter we may retaine the fulnesse of our hope, without any wauering, because thou art faithfull in all thy promises, and let vs care one for another: giue vs grace to loue all, but couet

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couet onely the societie of such as either may stirre vs by more and more to godlinesse, or that we may win them to more knowledge of, and obedience to the, and that wee may in a holy and heavenly vnion often assemble our selues at this holy and sacred banquet, comforting one another in the, hopefully looking for the blessed appearance in the clouds for our full and final redemption. Amen.

Lord increase our faith, and renew a right spirit within vs.

A Motiue to the Prayer
following, against
Temptation.



INASMUCH as no man is free from Temptation, it is a necessary exercise for the Children of God to pray daily to be strengthened against the same, for if the Diuell spared not to tempt Christ, *Mat 4.1.3. Marke 1.12.13.* he cannot but tempt vs. And as hee began with Christ, knowing him to haue long fasted, and deemed

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deemed him so desirous to eate, as hee would haue done any thing to haue had bread, as *Eſau* longed for his brothers pottage. And as hee himſelfe in the beginning fell by ambition and vainglory, he thought it had beene the humour of Chriſt likewise to deſire terrene glory: according therefore to theſe two occasions he tempted Chriſt to accept of both, or either of them. But hee had no advantage againſt Chriſt, but fiſteth and findeth man of another inclination, wholly and altogether corrupt, and ſo prone naturally to ſinne, as there reſteth in all men ſome peculiar humour, and a kinde of priuate and commanding ſinne, which ſo farre commonly ouer-ruleth the affections, as whenſoeuer it offereth it ſelfe, it eaſily draweth conſent even of the whole man, as *Nabals* couetouſnes, whom the rich doe imitate, who although they might be free from all other ſinnes (as they cannot be) it were ſufficient to condemn them: ſome are wholly overcome, and make drunkenneſſe their whole delight, ſome bribery and extortion, ſome whoredome, ſome wantonneſſe. And theſe and ſuch like ſins, are, as it were, the Bailiffs and Stewards of the houſes of mens hearts, which who ſo embraceth, and holdeth

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holdeth them so deare, as he will not endeavour to be freed of them, is not the childe of God. And therefore this prayer following may be vsed of all men to that end, although hee would be ashamed to confesse it before men. God already knowing it, his confession to him shall more and more make a way for repentance, and obtaine strength to resist the Diuell in his temptation, who obseruing our inclinations, bendeth his temptations accordingly: and hauing wonne but the outward of our hearts at the first, a bare consent, he then will visite oftner, vntill he haue made custome so strong, as it becommeth an habite, or as it were another nature: So that a man may as well endure the plucking out of his eyes, as the shaking off of that accustomed sinne. And therefore it behooueth all men to be watchfull against Satan, and to resist him by prayer.

F

A

A Prayer against Temptations,
 especially fit for a man that findeth
in himselfe a continuall
 strong inclination to any
 particular sinne.

O Gracious God, and most louing
 father, who in the beginning
 didst create man to thine owne
 image and likenesse, in all sinceritie,
 and didst place him (in the holy estate
 of his innocency) in the sweet garden
 of all heauenly and earthly delights,
 and in thy superabundant mercies
 didst ordaine all thy creatures in Hea-
 uen and Earth to doe him seruice: O
 what was man, that thou hadst such
 respect vnto him? And yet how sud-
 denly (Lord God) did hee fall from
 that estate of originall grace? how
 grossely did hee disobey, and rebell a-
 gainst thy will reuealed vnto him? By
 whose fall all corruption entred, where
 before was nothing but sanctity: by
 whose corruption the earth became
 corrupt, and all things in the earth
 began to disobey him for whom they
 were created, as he disobeyed thee by
 whom

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whom he was created. And by his transgression, all that haue proceeded of him by a lineall originall pollution; haue all defiled their wayes, and all men by nature are likewise so farre tainted with that first offence, as infinite offences are byed in euery man by that offence: as I, for my part (good Father, against whom that first sinne was done) do acknowledge, that I feele the force of that originall corruption, working so strongly in me, that I cannot but accuse my selfe to be the most vile, and vnworthiest of all Adams issue: for I cannot otherwise iudge of my selfe, when I looke into, and see, and consider what I am, and how I am inclined to sinne. I cannot but confesse, what I cannot hide from thee, who seest the most secret and most couered thought of the heart, much more then the deedes of darkenesse, which I commit, to whose all-seeing eyes the darkenesse and light are all one, and therefore findest out all my sins, whether they be in thought, intent, or action. And although euery sinne bringeth death, yet there is a promise vpon repentance, that they shall be forgiven. But (Lord) among many sinnes, remaini-

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maining in mee, thou seest one princi-
 pall, and as it were, a reigning & com-
 manding sinne in me, whereunto I am
 drawne by the continuall violence of
 that neuer-ceasing aduersarie Satan,
 who worketh my more corruption, and
 by my corruptions polluterh mine af-
 fections, and mine affections bzeede so
 strong an inclination to that odious
 sinne, that I am weake to perfozme
 what thou commandest, and strong to
 effect what thou forbiddest. Therefore
 (good Father) kill all, and especially
 this sinne, that hangeth so fast on mee,
 that it raigne no longer in mee: for I
 feele it an heauy and loathsome burden
 vnto my soule, which I cannot shake
 off, as of mine owne power, but by the
 speciall working and strength of thy
 holy Spirit, who worketh true repen-
 tance. O worke true repentance in me,
 and make sinne more and more loath-
 some vnto mee: for thou seest (Lord)
 that I commit all sinne, as it were a-
 gainst my wil. Giue me therefore pow-
 er to bziidle all my corrupt affections;
 the consideration whereof griueth
 me, and a heape of feare possesseth my
 soule, despaire presenting it selfe be-
 fore me, which would bitterly deuoure
 all

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all hope of reconciliation with thee, did not thy word and promise firmly assure me, not onely of free pardon for all that is past, but of power also to withstand Satans future assaults, in the blood and merits of Christ Jesus thy Son my Saviour; yet not without my true and serious repentance, which also is thy gift. O worke in me true repentance, giue me grace to withstand all temptations. And although I shall neuer so mortifie my corruptions, but some dregs will remaine, and breake forth, yet kill the strength of this & all other sinnes in me, that I may be able truely to assure my conscience, that what I would doe, that I doe not; & what I would not, that I doe: that thy free fauour and loue in Jesus Christ, worke in me, for me, & by me, faith, obedience, and a renewed heart, may worke and preuaile in mee, to the withstanding of the tempter and his temptations: suppress the my corruptions, and their fruits, and make mee to become more & more holy, by the imputed holinesse which in thy sonne, by promise, is mine: to whom with thee and the holy Ghost be ascribed all honour and praise for euer. Amen.

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Lord increale my Faish, and giue mee true
repentance for my sinnes, and power
euermore to resist them.

A Prayer for a prosperous
Journey.

O Lord, in whose hands all things,
and all men are, the Guide and
Protector of all that beleue and come
vnto thee, I come (Lord) vnto thy
diuine Maiesty, begging at thy hands
pardon for my sinns, which I doe con-
fesse to be very great, & worthily may
pull downe a great and weighty bur-
den of thy Judgements vpon mee, and
nothing can truely prosper with mee,
vntill I be reconciled vnto thee in
Christ, in whom thou art so well plea-
sed, as who so in him commeth vnto
thee, neuer departeth emptie of some
blessing or other: and therefore I now,
good Father, vnder thy fauour, by thy
permission and fatherly furtherance,
intending to take my iourney, doe be-
seech thee, to pardon my sinnes: and
grant that befoze I betake mee to my
trauell, I may seele in my conscience a
liuely

Iuely assurance that thou hast forgiven
 mee, and that I am reconciled vnto
 thee, and at peace with thee, that so
 I may be assured, that as thine holy
 Angel went with the seruant of Abra-
 ham, and prospered his tourney; as an
 Host of Angels were present with
 Elisha, to defend him from the King of
 Aram, and as thine Angels comforted
 and conducted Iacob in his tourney: so
 thou wilt send thine Angels with me,
 that they may take charge of mee, con-
 duct mee, guide mee, and prosperously
 speede my tourney, and giue good suc-
 cesse vnto the occasion of my travels:
 for I doe confesse and acknowledge,
 that it is not in the wisdom, the art,
 power, or prouidence of man, either to
 preuent the dangers, which in diuers
 manners doe lye hid and concealed
 from the wisest, till they fall; neither
 to performe his tourney, or to accom-
 plish the occasion of the same prosper-
 ously: and therefore, vnlesse thou maist
 be pleased to assist me with thy grace,
 to support mee with thy hand, to de-
 fend me in thy mercy, to blesse mee in
 thy loue, and in thy prouidence to com-
 fort mee: I cannot but confesse, that my
 tourney cannot be prosperous, my selfe

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in body or soule safe, nor the businesse
 whereabout I goe, come to good effect.
 With therfore, good Father, thou hast
 made vnto all men that come vnto
 thee, an assured promise, that thou wilt
 neuer faile, nor forsake them, but wilt
 command thine Angels to take charge
 of them, that nothing shall hurt them;
 and that thou wilt be with them in the
 way they ride or go, in the house where
 in they rest, or refresh them; and wilt
 enable them to performe that which
 they intend, better then they haue ei-
 ther skill or ablenesse: blesse me, I beseech thee, with such wisdom, will,
 power, and discretion, as I may so per-
 forme my iourney, and the occasion
 thereof, as may be to the discharge of
 my dutie to thee in true obedience, to
 man in a good conscience, and to my
 selfe in a due regard of the reliefe of
 mee, and such as thou hast giuen mee:
 and withall, most gracious Father,
 sith that thou hast ordained thy Crea-
 tures to serue to my vse in this my
 iourney, blesse them (I beseech thee)
 with strength and power to performe
 the seruice for me, which the necessitie
 of my iourney requireth, that my iour-
 ney being ended, and my busines duly
 effected,

effected, I may returne the praise and
glozy to thy most holy name in Christ:
to whom with thee and the holy Ghost
be ascribed all honour, power, glozy,
and dominion for ever more. Amen.

Lord increase my Faith, and prosper
my Iourney.

A Motiue to the Prayer folow- ing, against Enemies.



IT is the nature of carnall
men to hate their Ene-
mies, and seeke all
meanes possible to be re-
uenged of them: where-
in they offend the Ma-
iestie of God, and make
him their enemy: for he hath said, *Venge-
ance is mine, Rom. 12. 19.* And therefore we
must take heede, wee take not the office of
God vpon vs, in taking reuenge of our E-
nemies, either by our owne sword, or by
any sinister meanes, but to appeale vnto
the Christian Magistrate, who beareth the
Sword to right the wrongs done vnto his
children. Wee must leaue the reuenge to
whom it belongeth, and seeke to be, and

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to continue at peace with God, without which no Creature can be at true peace with vs. And being reconciled to him in Christ, we shall not need to feare our enemies, for he will make our Enemies to feare vs, as he made *Eſau* to feare *Jacob*, *Genos* 35.5.6. If we walke in his commandments, and obserue his Lawes, among many other blessings, *We shall chase our Enemies, & they shall fall before vs*, *Leuit.* 26. 7.8. *Deut.* 11.23.25. & 28.1.7. And hee will deliuer our Enemies into our hands, if it be expedient, or our cause being heard before the Magistrate, hee will giue censure with vs, and make vs to reioyce over them, that would triumph over vs. And therefore in these crosses of Enemies, we must flye vnto God by prayer, as *Dauid* in many of his *Psalmes* sheweth himselfe to haue done, and especially in the 35. *Psalm*.

If therefore thy cause be iust, and thou
be vniustly pursued, feare not,
for God will not faile thee,
nor forsake
thee.

A Prayer against the power
and practices of Enemies, who
slander and pursue a man, either
without a cause, or in a matter
which he cannot reconcile.

I Incline thine eare, Lord, vnto my
prayer, and harken mercifully vn-
to my complaints, for thou seest
how man intendeth mischief against
mee; many lay snares for mee to catch
me, that they may take mee, and so de-
uoure mee, but thou art my trust, I
will not feare what man can doe vnto
mee: yet, good Father, iudge and re-
venge my cause, let them not triumph
ouer me that hate me without a cause:
say I, without a cause? yea, Lord,
without cause committed against them,
vnlesse thou calling to minde my sin-
committed against thee, dost stirre
them vp to be instruments of thy wrath
against me: So am I indeede inexcus-
sable, for I doe confesse, that I haue
transgressed thy Lawes, I haue done
euil in thy sight, but to these men, Lord
what haue I done? my conscience is
cleare of all desire to offend them: and
there

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therefoze, Lord, let their malice come to an end, if not, Lord, giue me faith in thee, and pattice to indure them for thee, whom indeede I haue offended. They trauell in mischief, thou art mercifull; they conceiue wickednesse, and bring forth lyes, but thou art righteous, the God of truth: my defence is in thee, and therefore, though they digge pits for mee, they shall fall in themselves, and be taken in the same, that they themselves haue laid. Their mischief shall returne vpon their owne head, and their cruelties vpon their owne pates, although in their pride and malice they boast themselves, as if they had already destroyed me. Up, Lord, therefore, and defend mee, let them not preuaile against mee, rather let them relent or perish. They thinke in their hearts, as it seemeth by their insolence, they shall neuer be remoued, and thou seest it; thou beholdest their wrong done vnto mee: take my cause therefore into thine owne hand, for thou iudgeth right, and helpest such as suffer violence. Oh, breake the arme of the wicked and malicious, who bend their bow, and make ready their arrowes vpon the string.

that

that they may secretly shote at them which are vpight in heart: they shote out their sharpe and malicious accusations, bitter words and flanders against mee: yet, Lord, of thy mercy it is, that though they hit mee, yet they wound mee not deadly, their hatred and malice tendeth but to the hurt of my body, not being able to touch my soule: and therefore if they should preuaile, their conquest were small, but my ransome is their owne ruine: curbe them, good Father, and bridle their wicked deuites: let mee at liberty, whom these wicked men would hold for ever snared. I rest vpon thy prouidence to be defended: I seeke not reuenge against them, vengeance is thine, thou wilt reward: but were I inclinable to reuenge, they are more mighty then I, more carnally politicke then I, more befriended of the world then I, and yet as Elisha said vnto his Seruant, there are more with mee then with them: for thou pitchest an host of Angels about such as are thine. Therefore, I will neuer feare what these men can doe vnto mee, either by fraud or force, openly or secretly: for thou who iudgeth rightely, wilt
turne

turne all their malicious deuices to worke for my good, and their owne confusion, as thou didst end the malice of hatefull Haman, against harmelesse Mordecai. Wherein thy prouidence brought it to passe, that he was snared that laid the gin, and fell into the pit he made for another. Therefore, good Father, I will rest me vpon thy prouidence, and relye vpon thy mercies in Christ, in whom all things shal worke together for my good, as did the selling of Ioseph by his Brethren, his Sisters false accusation, & his wrongfull imprisonment, all which together wrought to his high aduancement. Euen so, Lord, let all things worke to my conformation, and consolation in Christ: heare me, oh, heare me, lest they reioyce ouer me, for when my feet slip, they reioyce and extoll themselves against me.

O Lord increase my Faith, and weaken mine Enemies.

A Prayer of the Flocke, for
their diligent, painfull and
faithfull Pastor.

O Most bountifull and great God,
how gracious hast thou been vnto
vs, in lending vs a good and
godly Pastor according to thine owne
heart, who is able and willing to in-
struct vs with knowledge and vnder-
standing, and to deliuer vnto vs faith-
fully the holy Word, one, who is suffi-
cient to resolute vs in our doubts, and
to comfort vs in our calamities, to re-
call our wandrings, to instruct our ig-
norances, and to goe before vs, as a
guide, in the way that leadeth to sal-
uation: O Lord, thou hast not so dealt
with all people, neither is there any
desert at all in vs, for which thou
shouldest bestow on vs such a fauour.
If thou hadst still left vs in our natu-
rall darknesse, and hadst suffered vs to
be perpetually plunged into that regi-
on of the shadow of death, in which we
sate of our selues, it had bene but ius-
tice in thee euen bitterly to haue forsa-
ken vs. O Lord, make vs thankfull,
and

and quicken vs vp, that we may euen fill our mouthes with the praises of thy name, who hast caused the light of thy Gospell thus to shine amongst vs, to our exceeding great comfort. O make vs carefull and diligent to walk while we haue light, that we may be the childezen of light, and to beware how we receiue thy word in vaine, or neglect so great saluation: let vs euer remember, that to whom much is giuen, of them there will be much required, and that our sinnes will be the greater, and our iudgement, the more heauy, if we make not right vse of this thy mercy. And concerning the Watchman, whom thou hast appointed ouer our soules, we beseech thee to enlarge his heart, to increase his gifts, and to replenish him yet with a fuller measure of thy Graces. Giue him (O Lord) the true zeale and spirit of Paul, that he may with all boldnesse of speech giue vnto vs thy Gospell, and publish euen the secrets thereof, for the edifying and comfort of our soules. Make him powerfull in the holy Scriptures, like Apollos, that by the power thereof he may both conuict our consciences, and stoppe the mouthes of all gaines

gaine-sayers. Powze into him thy holy Spirit, the word of wisdom and knowledge, that he may rightly iudge of our estates, and vnderstand what things are most expedient and necessary for vs, and so may speake to our consciences, finding vs out in our speciall sinnes, and directing vs in those holy courses, from which we haue chiefly strayed. Let his words picke our hearts forward, that we may not be hardened through the deceitfulnesse of sinne. Make him firme and constant in the best courses, that he may not be as a Reede shaken with the winde, but as a sure foundation, that by his perseuerance in good workes, our hearts may be the better established. And we beseech thee (O Christ) who commandest the Starres, and holdest them in thy right hand, to defend him from vnrasonable and euill men, and from the wrongs and iniuries of the wicked enemies of thy truth: for doubtlesse, men of corrupt mindes will resist the Truth with all their power. Therefore (good Lord) blesse his labour, to the calling and conuerting of those, which are elected vnto saluation.

Make

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Make our hearts flexible to yeelde true obedience to thy Word deliuered from his mouth, that we may receiue it, not as the word of a man, but (as it is indeede) thy Word, and make it also effectuell in vs, that we may not onely be professors and hearers of thy holy will, but also practisers and continuall performers of the same. And teach vs to reuerence him, we beseech thee, and to loue him for his profession and workes sake, not sparing our goods to relieue him, knowing it is a small thing for him to reape our earthly things, who soweth amongst vs spiritual food for our soules. In all our Supplications make vs mindefull of him without ceasing, that his studies may be directed, his endeauours guided, and his labours in thy worke blessed, to the glory of thy holy name, and the saluation both of him, and of vs which heare him: All which we humbly and earnestly begge at thy fatherly hands, for thy deare Sonnes sake, who hath ordained Pastors and Teachers for the gathering together of his Saints, and who is the supreme and soueraigne Bishop of all our soules: to whom be all praise, honour

A poore Mans rest. 95
nour and gloꝝ, now and foꝛ euermoꝛe.
Amen.

○ Lord increase our Faith.

A Prayer for the true obser-
uation of the Commandements
of the Lord.

○ Omnipotent, and everlasting
God, maker of heauen and earth,
who hast frō the very beginning
promised to be our Lord and our God,
our foꝛtresse, our buckler and defence,
our castle & refuge, who hast brought
vs with a mighty and strong hand,
with an out-stretched arme, out of the
land wherein we were strangers, and
liued in bondage (vnder the yoke
and tpranny of Antichrist and Sa-
tan) into the land that floweth with
milke and hony, and of true Religion,
wherewith thou feedest the Soules of
the faithfull ones, to their vnspokea-
ble comfort, grant that as though thy
mercy and loue, thou vouchsafest to
bꝛing

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bring vs into this world, and to frame vs to thine owne image and likenesse, so we may account thee as our onely God, worshipping none other besides thee, making our selues none image of any likenesse, either of things aboue, or things beneath, nor to seeke helpe at the hands of any, as a God, beside thee, who as by thy mighty power, thou broughtest the children of Israel out of Egypt, by the hands of Moses and Aaron, where they were in bondage, and were continually oppressed with sundry kinds of vexations, both of body and minde, so thou hast purchased to bring vs and deliuer vs from a greater bondage and slavery, euen from the power of Satan, vnder whose tyranny we rested, and now escaped not by any other pollicie, strength, or power, but by the bloud-shedding of thine only Sonne, Iesus Christ, who tooke vpon him the death of the Crosse for our sakes, to bring vs from darkness, wherein we walked according to the wil of the flesh, vnto the true knowledge of thee againe, and to redeme vs out of the bondage of sin, into the land of righteousness; from blind ignorance to the bright shining day-starre of thy heauenly

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heauenly will, who art not onely a most
 louing and most gentle Father, but
 also a most sharpe punisher and reuenger,
 who art not onely desirous that
 we should come vnto thee, but art also
 most iealous ouer vs, lest wee should
 seeke or follow any other gods besides
 thee: yea, in all our afflictions and
 troubles thou wilt that wee seeke onely
 thee; and being relieved, to attribute
 the onely meane thereof vnto thy selfe,
 whereby thou hast promised to be mercifull
 vnto thousands that loue thee,
 feare thee, seeke thee, and truly take
 hold of thee, as their onely God: and
 againe, threatnest vengeance on the
 third and fourth generation of them
 that hate thee, and follow strange
 gods, neglecting thy Commandements:
 O God, vouchsafe that wee neuer
 put our feete towards any strange
 gods, appeare their helpe neuer so like-
 ly and plentifull, but that it may both
 now and euer continue in our hearts to
 confesse both in word & conuersation,
 that there is none other God besides
 thee, who art a most gracious and lo-
 uing Father. Haue mercy vpon vs, O
 Lord, haue mercy vpon vs, and so
 vouchsafe to direct vs in all our do-
 ings,

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ings, cogitations and words, as we may alwayes, and in all things, fulfill thy will, without taking thy most holy and most glorious Name in vaine, by blasphemous speeches, dishonouring the same: keepe vs, most louing Father, not onely from the most detestable sinne of perurie, whereby thy holy Name is often defaced, and as it were, trodden vnder-foote, as in making it the authoꝝ of abhominable falshoods and lyes; but from all frivolous and vaine oathes, which to the great grieffe of thy Childzen, and dishonour of thy Name, are most vncomely in the mouthes of such; as vnreuerently and rashly vse it euen in common speeches, without any vrgent cause, whereby they fall into the most hatnous sinne of taking thy most glorious Name in vaine: O Lord forgive vs, and grant that we may vse such a reuerent manner, and godly order in triall of matters in controuersie, as we may be alwayes true hallowers, and not abusers of thy Name therein. And forasmuch as thou wstthin sixe dayes didst finish all things in the beginning, and in the seventh day didst rest from the same labour, commanding vs to ob-

serue

A poore Mans rest. 99

serue the sanctification of the same for
 euer, and to rest from all labours, tra-
 uels, and worldly busineses, and not
 onely our selues, but our Seruantes,
 Oxen, Asses, and such like: Grant that
 we may not onely lay aside all worldly
 cares and busineses on the Sabbath
 day, but may in all things sanctifie
 and keepe it holy with godly exercises,
 diuine prayers, and heauenly medita-
 tions, with diligent regard to the a-
 uoyding of all pastimes, foolish and
 vncomely exercises, and vnlawfull
 practices, whereby oftentimes the af-
 fection being moued to impatience,
 powreth forth choler, to the dishonou-
 ring of the. Let our conuersation be
 altogether modest, mortifying our
 owne desires, wholly applying our
 selues, not onely on the Sabbath day,
 but all the weeke; yea, all our whole
 life, to the seruice of the, to the honou-
 ring and glorifying of thy Name, to
 the benefit of our soules, profit of our
 neighbours, and due reuerence to our
 Parents, whom thou hast comman-
 ded vs to honor, loue: and obey, as the
 instruments of our beginning, thou
 being the workman. Grant, Lord, that
 wee truly and vnfeignedly reuerence
 them,

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them, as thou wilt we should, that we may long continue vpon the earth, not in the number of carelesse and disobedient childzen, in whom resteth no thankfulness for so great benefits had and receiued at the hand of their parents, from whom thou hast said, thou wilt withhold thy blessings, and altogether deprive them of their libertie of liuing. But grant that we may so order our selues by thy grace, both to them and other our Superiours, that wee may receiue at thy hands, many good gifts and length of dayes here, according to thy promise in Christ.

Let it likewise please thee (O Lord) to continue thy blessings in and vpon vs, that it may goe well with vs all the dayes of our liues: take from vs (Lord) all desires of reuenge, all rancour, hatred, and malice, lest the Diuell (who readily stands to p[ri]cke vs forward to a desperate minde) procure vs to slay the innocent. We beseech thee (good Lord) let not at any time such euill imaginations enter into our hearts, lest we (giuing our selues thereunto) lose the rep[re]s of our naturall disposition, which is
inclined

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inclined to wrath, that vntlesse the strength thereof be subdued, or the venomous sting thereof pluckt out by vertue of thy holy Spirit, it prouoke vs to waite opportunity to wreake our malice with violence vpon such as by small occasions haue offended vs, yea, and by little and little breake out into that height of hatred, as to prouoke vs to seeke the meanes to destroy the innocent.

O Lord forbid it, and keepe vs from the most pernicious sinne of adultery, which being so odious in thy sight, as thou causedst to fall in one day for the same twenty and thre thousand, but indue vs with thine holy Spirit, that we may keepe our bodies cleane and vndefiled members of thee, endued with perfect sanctity, may abandon all occasions that may procure vs to offend thee, retaining a godly behaviour, which thou dearely louest, and expelling euill concupiscence which thou deadly hatest.

O mercifull God, vouchsafe to keepe vs from taking any thing by indirect meanes from any man, whom we ought to loue as our selues; the desire whercof (good Lord) proceedeth
G
often

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often by scarcitie and want, by pouertie and neede, which indeede thou art able and willing to relieue without any such vnlawfull meanes. And therefore I beseech thee to grant vs a sufficient and necessary portion, or else constancy and vnfained hope in thee, to be relieved in thy good time, and bitterly to detest the horrible sinne of stealing, for thou hast promised, neither to satle vs, nor forsake vs, calling faithfully vpon thee in time of our necessity. And as we ought to beware of taking any thing of others by stealth, so likewise boughsafe when any occasion serueth, to grant vs heartfull mindes to depose and testifie that which is truth, according to our knowledge, without any respect, either of greatnesse, friendship, or fauour of the one, or the enuy, malice, or pouerty of the other. And grant that we raise no false accusation or slander vpon any man, but that we may keepe our mouthes from speaking any thing hurtfull vnto others, but to shew our selues helpfull both in word and deede to all: and like good men, muse and meditate afoze-hand, what we ought to speake, not letting the bridle of our lips loose,

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to babble out that which first cometh
into our mindes, and that we may con-
tinue our selues with our estates, what-
soeuer thou sendest, without an vngod-
ly desire of any thing that belongeth
vnto our Neighbours. And grant vs
by thine especiall grace, euermore to
obserue, and faithfully to fulfill all thy
most godly Commandements, in the
name, & for the sake of Iesus Christ:
in whose Name: as well for grace to
keepe thy Lawes, as also for all neces-
saries for body and soule, I heartily
beseech thee, in that forme of prayer
which he hath set downe vnto, by
these words:

Our Father which art in heauen, hal-
lowed be thy Name. Thy Kingdome
come. Thy will be done in earth as it is
in Heauen. Giue vs this day our daily
bread. And forgive vs our trespasses, as we
forgiue them that trespass against vs And
leade vs not into temptation, but deliver
vs from euill. For thine is the Kingdome,
the power and glory, for euer and euer.
Amen.

A Prayer and Meditation
concerning the continuance of
Gods corrections, notwithstanding
standing our continuall humili-
liation, and daily Prayers
vnto him, for comfort
and reliefe.



O Father, most mercifull
and louing in Iesus
Christ, what shall I
bring vnto thee, where-
by to appease thy wrath,
conceiued against my
Anne? If I should bring the sacrifice
of Bulls or Goates, thou art not de-
lighted with them,

Teach mee therefore, O Lord, teach
me what to doe, to be reconciled vnto
thee againe.

I haue long called vpon thee, and
that in the name of thy most beloued
Sonne, and finde not that I haue long
sought: I receiue not that I haue ma-
ny dayes desired of thee: I haue long
and earnestly knocked at the doore of
thy

thy mercy, and finde no entrance for my
Soule.

I see, I am shut out of thy presence:
I wait, and am weary; I sigh, and
see no remorfe; and lingering thus in
distresse, I languish vnder the burden
of thy displeasure, which seemeth to be
so hotly kindled against me, as I am
ready to giue ouer my suite.

For behold, Lord, my miseries are
beyond measure, and my griefe grow-
eth daily more and more, being of my
selfe ignorant what to say more vnto
thee, then I haue said: I know not
what course to take, nor to whom to
make my moue, direct me and heare
my prayers.

Thou being angry with me, all thy
Creatures seeme to be also offended at
me, and nothing seemeth to yeelde me
comfort.

Deare Father, what shall I doe?
whither shall I flye to finde rest: here
is no rest for me, but in thee: and there-
fore, vntesse thou maiest be pacified
with me, I cry in vaine, I seeke, and
finde nothing, and knocke, and feele no
comfort.

I haue nothing to giue thee, to re-
deeme thy fauour towards me, for if I

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had Mountaines of gold, if I had Ri-
uers of Oyle, or ten thousand Har-
ticles to bestow vpon thee, it booted me
nothing, they are all thine owne.

Accept therefore the Calues of mine
vntained lips, and the simple zeale of
my sorrowfull soule, and be at peace
with mee in the meditation of thy all-
sufficient Peace-maker, thy beloued
Sonne, in whom thou delightest: Oh,
heare mee for him, and releue me in
him, without whom there can be no
helpe for my soule, no ease for my heart
nor reliefe of mine estate: neither can
inward comfort nor outward aide ap-
peare, vntill thou be appeased with me
in him.

O unhappie wretch that I am, that
euer I offended so louing a God, that
worketh all good for them that feare
him: so wise a God, that can finde man
out in his most secret wates: so watch-
full a God, that considereth whatsoeuer
man thinketh, heareth whatsoeuer
man speaketh, and seeth whatsoeuer he
doth: a God most powerfull, that for
sinne can hurle downe the loftiest, and
in loue can exalt the lowliest!

O Lord increase our Faith.

A

A fit and comfortable Meditation,
when God seemerh
most angry with vs.

A Las, that euer I offended this
great God, this God of all gods,
this high King of all Kings: that
God that preuaileth against mightiest
mortall men,

This God (alas) haue I offended,
this God haue I stirred vp against
me, and he in recompence of my sinnes
maketh all his Creatures, as it were
displeased with me also, and hardeneth
the hearts of men against mee. The
blessings and good things of the earth
he withholdeth from me, and in stead
thereof, he sendeth me a troupe of euils
to afflict me.

Alas, what shall I say vnto thee
deare Father: what course can I take
to helpe this: by this are my sorrowes
increased, and one euill followeth ano-
ther, as waves in the Sea, I am weary
to beare the burthen of so many calami-
ties, and still I cry to mine offended
God, in hope of helpe, but my hope
qualleth, and I despaire: all my com-
forts are crossed with continuall trou-
bles,

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bles, as if I were onely the man that had deserved to be punished aboue all other men.

I would yet gladly appeale vnto my God, but I feare to be reiected againe. But shall I thinke it a fruitlesse worke, to repaire vnto my God, that of his owne accord calleth sinners to come vnto him? Is it bootlesse to fall downe befoze his Throne of mercy in prayer? may not mine vnfained cries at last pzeuaile with him, that is full of pittie?

I will frame my heart to meditate, and my tongue to utter what may please him: though I be a Sinner, I will goe vnto him, in the Name of him that he dearly loueth, that hee may be appeased, and looke vpon me againe in loue.

He is a God all-sufficient, and can aswell behold and consider my inward faithfull desires, as hee seeth and obserueth what I haue done by ignorance or negligence, what I haue done contrary to his will.

All that I thinke, speake, or doe as misse, hee noteth and writeth it by in his remembrance, as with a Pen of Iron: Oh, why should he not also mercifully

clfully consider, what I intend iustly
to doe, though I cannot doe it, who
hath promised to accept the Will for
the Deede?

He knoweth that I am but flesh :
and what is flesh, but frailty it selfe?
and what is man but a lump of natu-
rall corruption and frailty?

And wil this high Iehouah, this God
so strong and powerfull, let his force so
fiercely against a weak woorke? What
conquest can there be in God against a
illy man?

But why reason I thus with my
Maker? Why, rather doe I not lay my
selfe downe vnto his will? if hee will
afflict mee more, let it be so: if hee will
punish me further, let it be so: if he will
kill me, let it be so; for I am his, and
he will doe with mee what hee listeth:
there is no reasoning against him,
there is no pacification of his displea-
sure by Art or Flatterie. It is not
words that will worke my welfare
with him: friends cannot defend me
from his furie, nor take me out of the
hands of so powerfull a God: no shield
nor buckler can preuent the stroke of
his Rod.

I will yeld me therefore to his will,

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I will say vnto him, Lord, Doe with me what thou wilt, turne me whither thou wilt, I will wait thy leasure, till the time shall come, wherein I may see the issue of thy determinate purpose with me.

And in the meane time I will consult with thy Word. I will therein exercise my selfe, and take comfort through hope; I will refresh my dulled spirits, with the dew of thy sweete promises, and laying aside all vaine expectation of fleshly aide, I will onely rest my selfe vpon thy protection, and in an assured resolution, I will seeke thee, being the Way, wherein who so walketh, shall at length attaine vnto perfect happinesse: the Truth, which who so embraceth, shall neuer erre: and the Life, wherein who so liueth, shall neuer die eternally.

O Lord increase our Faith.

A Prayer against Despaire.

O God of mercy, sozasmuch as many wayes I haue transgressed thy holie

holp Precepts, contemned the our
 Lord and maker, & offended the diuine
 Maieſtie, greatly am I grieved in
 minde, and ſtand wonderfully in feare
 of thine euerlaſting diſpleaſure. And
 although thine holp Word doth tender
 vnto me pardon and remiſſion of my
 finnes freely, thzough thy more grace
 and mercy, yet haue I not grace as yet
 to apprehend the ſame, for buſle is our
 moſt cruell and crafty aduerſary, and
 doth labour to bring vs from all hope
 and comfort of ſaluation. The only re-
 medy which wee haue againſt this our
 deadly aduerſary, is, that wee neuer
 doubt of thy grace, and readineſſe to
 forgive our finnes. Comfort vs at all
 times, eſpecially at the houre of death,
 and giue vs grace to faſten all our con-
 fidence and truſt on thee, and neuer to
 thinke my offence greater, then thou
 canſt and wilt pardon.

O louing and euer-living God, the
 liuely Fountaine of all grace, ouer-
 flowing the whole World with the Ri-
 uers of thy mercy: enlighten mine un-
 derſtanding, increaſe my faith, that I
 may truly know, and aſſuredly beleue
 the Death and Merits of Chriſt thy
 Son, the leaſt drop of whoſe moſt pre-
 cious

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clous bloud, shed for me, is of more efficacy and power to saue me, then all my enormities and hainous sinnes to condemn me. I looke vpon me (O my Saviour) with those Eyes of pittie and fatherly compassion, wherewith thou diddest behold Peter, after hee dented thee, lest otherwise I despaire, and so commit the sin against the holy Ghost.

Giue mee (Lord) the holy helpe of thy sacred Spirit, that when Satan doth accuse mee, and my Conscience beare witness against mee, when the cogitations of Hell and Death doe dismay me, when the snares of Death and horrible tentations would entrap me, when the whole World forsakes mee, and all things set themselues against mee, then strengthen mee, I beseech thee, that I forsake not thee my Saviour, and fall from hope of thy free mercy.

O, comfort my heart with an inward assurance and seale of mine Adoption in thy Sonne, in whom the forgiveness of sinnes is promised vnto all Believers. Call to memory thy holy Covenant entered into with vs, at our Baptisme, and the promise thereunto annexed, (Hee which beleeueth

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ueth, and is baptized, shall be saued,) and
grant that wee may euermore consider
the same, to our perpetuall comfort.
Amen.

A comfortable Prayer against
back-sliding in Religion, and
for increase of Faith: most
worthy often to be said of
every Christian.

O Almighty & Eternall God, which
hast in thy Word commanded,
that we should beware of falling from
thy grace, and hast also witnessed
that the end of those which goe backe
from thy Word, after they haue once
knowne the way of righteousness, will
be exceeding fearefull: Haue mercy
therefore on mee (O Lord) I most
humbly pray thee, for I finde in my
selfe great weakenesse, no power haue
I of my selfe to perseuere in goodnesse:
I beginne to wauer in my iudgement,
and to grow doubtfull, even of those
things, which I heretofore haue em-
braced with fulnesse of perswasion:
The exercises of godlinesse are not
so

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so pleasant vnto me, as they haue been,
 a Strange kinde of dulnesse speaketh vpon
 me, and I haue no such life and spirit
 in matters of Religion, as in times
 past I haue had: and to what a wofull
 passe these things may come, though
 I haue much hope when I thinke
 vpon thy mercy, yet well may I feare,
 when I looke into my selfe. I confesse
 that thy goodnes is great, in that thou
 makest my heart within mee to smart
 for these things, and dost not suffer me
 to run on without stay, into that hel-
 lish and infernall Pit, in which I
 should be soone plunged, if thou
 shouldst once leaue me to my owne
 weakenesse. Therefore (O Lord) I
 beseech thee, to quicken my dull heart,
 kindle those sparkes which are euen
 vpon quenching, and like utterly to
 goe out, vntil it shall please thee to
 reuue them: make strong my thoughts
 and conscience: make me able more
 and more to see the Truth in cases of
 Religion, and to discern things that
 differ from the same. Giue me vnder-
 standing to know both good and euill,
 giue me also increase of zeale, that I
 may spring vp in grace, and thine in
 godlines, vntill I come to that measure

to which thou hast appointed mee to come in Christ Iesus : let mee not in these hee-colde and decaying times, be carried away with euery blast of doctrine, through the subtiltie and willnesse of those which lye in waite to beguile mee : suffer neither the cares of this vaine world, to wither and drye by thy graces in mee, nor transitory pleasures to entrap mee, nor euill examples to misguide me, nor mine owne sloathfull and heauy nature to make mee grow weary of well-doing : but make mee so to burne in loue with heauenly things, that I may not satisfie my selfe with any measure, either of knowledge or practice, but may rather still be ashamed of my selfe, that I make no better proceedings, and so may euer desire and strue to more perfection.

To this end, enkindle in mee affection more and more, by the hearing and reading of thy heauenly and holy Word, earnest praying, intentiue and feruent meditation, carefull watching ouer mine owne soule, following the example of godly men, and imitating their gracious and holy conuersation.

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As thy promises (O Lord and most
mercifull Father) haue encouraged
me thus to pray, so (I beseech thee)
let it be thy gracious will to accept
of these my humble petitions, which
proceede from a contrite & a sorrow-
full heart, so shall my soule magnifie
thee, and my tongue set forth thy pra-
ises with ioyfull lips, and that in Iesus
Christ thy Sonne and my Sautour.
Amen.

A most Christian and comfor-
table Consolation, and swete
resolution, what course in time
of deepest distresse men ought
to take: worthy of all men
to be considered, to
their vnspeakable
comfort.

Read and Regard.

It is a general complaint among the
distressed children of men, that great
and dangerous is the triall, to be
long visited with the punishing hand of
our high and powerful God, especially
not:

notwithstanding the many instant cries, and humble petitions of the afflicted soule, who finding no ease, nor feeling any comfort, but contrariwise troubles & miseries, crosses & griefes to increase daily, thinking himselfe utterly forgotten of God, or more to be hated of him: the silly afflicted soule thus bewrapped with feare, & feeling of his miseries, many times fainteth, and so falleth from faith in God, to seek succour at the hands of mortall men, and finding that to be a course of cold comfort, with whom neither prayers take place, nor endeavours preuaile, he then (pressed downe, as vnder the burden of vtter despaire of any succour) is moued oftentimes to frame his afflictions to contriue vnlawfull meanes, by his naturall and corrupt conceit, that his owne will and wit may shape some course to a haue of more secure rest: and so hoping the sayles of his owne peruerse imaginations, betaketh himselfe to the main sea of his vngodly desires, till at the length, instead of a happy hoped harbour, he suddenly sinketh, and is swallowed vp of the ougly deuouring gulfe of irrecoverable confusion. For the world, as a sea, tossing the weak

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weake ones that saile therein, trieth
the inclinations of all, and approueth
and condemneth, but not according to
the right rule of Christian reason, and
godly wisdom, but after a sensuall
manner of false iudgement, affirmeth,
such as saile with a full soze-winde of
prosperity here, to be onely blessed,
happy, and beloued of God, and such
as are becalmed with distresse and mi-
series, with crosses and calamities, and
keepe not the glorious way with the
worldly-minded, to be hated and ac-
cursed of him. And this wretched and
false censure of carnall men, dooeth
many weake soules vpon the rocks of
bitter ruine, euen when they dreame
of a course of sweetest happiness. For
as Dauid found, Psalme 49. 18. much
more this age affirmeth the experi-
ence, that men doe praise them that
make much of themselves, namely,
such as wallow in the delights and
pleasures of the flesh. But them they
esteeme mad men and fooles, and cast
awayes, and accursed, that liue in a
base, and low, and poore, and ignomi-
nious estate, though neuer so conten-
ted: the foolishnesse of worldly men is
wisdom, and the true wisdom of the
poore

poore is foolishnesse, with the worlds flatterers. And this is that dangerous rocke, vpon which oftentimes euen the godly make shipwacke, when they consult with flesh and bloud, which argueth it the safest course, to become licentious, to embrace vanitie, and to studie the profitable and praised arts of flattery and dissimulation, to walke the broad way to preferment, to scale the wals of wealth and estimation by fraud and force, to leape over loue and lowlinesse (as dangerous blocks) and to sit in the seat of scoorning the poore, with the proud and ambitious. And if the godly (such as haue professed knowledge and zeale) be diuerten from their right course, by the winde of this haine worlds Parallies, what becomes of such as haue no coasting card of Christian knowledge, nor neede of faith to conduct them? And if such as haue the world vnder their feet, & can crush the poore in their fist, be easily carried away from iustice and iudgement, to rapine and robbery, extortion and wrong; what a dangerous triall is it vnto the poore and distressed man, who euen for relieuing necessities, is forced to bend his course to the
hauen

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hauen of any small comfort? Yet this
worlds wisdom censurcth, that it
is holden hardly lawfull for the poore
to tread the steppes of the rich to
relieve himselfe. Such an vnequall
match there is betwene these two,
that for strength the one subdueth the
other without great encounter; for
wisdom, he stoppeth his mouth with
faire words, Eccles. 9. 16. Because the
world holdeth him wisest that is weal-
thiest, and him best that is bruest.
The wisdom of the poore is despi-
sed, and his words are not heard. He is
accounted most honourable, that can
subdue the lowest with loftiest looks;
great men often speake what their
hearts thinke not; and the poore pines
in penurie, while the rich preach dis-
simulate plenty: the worst in their
liues seeme most glorious in their
liuings: the wicked increase in world-
ly wealth, while the poore doe pe-
rish. But sth it thus fareth with
the dearest childzen of God, that they
must be as cast-outs in the world, and
cast awayes among worldlings; sth
they haue no hope here, nor helpe,
nor succour, nor pleasure, nor delight
here, it is necessary that a carefull

con-

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consultation be had in such a dangerous warfare, how we may be best defended, and most eased, and surest guarded. And so, that the poore come to haue no share amongst the rich, the weak no part with the strong, nor the simple any portion with the deceitfull, (and yet a necessity laid vpon the poore to provide food, though in meane measure to sustaine life, and ragges in simplest manner to couer the shynne) a course must be taken after the rule of right reason, wherein we must leaue the sleights of the more flesh, and leane to the aduice of the spirit; lest that, through a carelesse negligence, and negligent sluggishnesse, we be found authors and workers of our owne miseries.

And to this end that all should be without excuse, and none should plead Gods iniustice or partiality, in punishing or correcting: God, the Father of all, hath sent proclamation and warrant to all to come to him. Such as are burdened, he will ease: such as are hungry, he will feed: such as are sad, he will comfort: and such as are in miserie, he will releue. He then that complaineth, must complaine to him, he that prayeth, must cry

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cry to him : and he that needeth, must come to him. But a reward is giuen, as a p^{ro}mise in this generall war^{re}, that hee that will come to God, must depart from home : wherein are comprehended two inseparable conditions : the one, that we beleeue the promise of Gods protection : the other, that we performe our duties in our calling : for without the latter, the first hath no ground : for we cannot beleeue without the promise, and to the promise is tied obedience, and to this obedience, exercise of good things, the endeauours of vertue and godly life.

And this cannot be without the blessing, which bringeth with it the timely supply of bodily necessities here, and the true assurance of the ioyes to come in heauen, which also begeth euen here, through the testimony of that lively spirituall Comforter, which giueth inward contentation, in outward crosses, and outward reliefe in inward sorrow : it yeeldeth illumination to the dark vnderstanding, and quickneth the dull desires to doe good : it beaueth vs from the earth and bus-
helping earthly things scene, to hea-
uen

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men and heavenly society concealed: it turneth our carnall desires of working our owne wills, to the contemplation of diuine things, and maketh vs to seeke first that Kingdome which is aboue, as the principall end of our hope and happinesse, and then to seeke the things of this life, as things of necessity; and not to conet them, to be the more glortous here, but the more godly; not to be wealthy here, but right wise; not to be ambitious here, but humble, and content with a meane estate; not to fill our bellies with the gluttonous, but to feede, as fasting from all desire of superfluities.

Bring thus mortified in our afflictions, and furnished and adorne with the most sauoy frutes of contentation in our estates, high or low, rich or poore, famous or base, we cannot but walke patiently in our callings, and not to grudge at our miseries, be they neuer so great; we cannot but be resolute Christians, and abide the encounter of the worlds sorres, be they neuer so fierce and cruell: and therefore let vs be all of good courage, let vs fight the good fight, and stand as men.
Flee not to idle and euill meanes to
relieve

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relieve our distresses, nor repine at the
wealthy and wicked, that haue the
winde of euery mans plausible Alhaile,
to driue them on from one proud con-
ceit of themselves to another: for if it
be duely weighed, what weight of van-
ities it heapeth on them (which as
stubble in the end shall consume them-
selves with the fire of their guilty con-
sciences) it will cause vs to leaue off
to loue their liues, or long for the like:
for their time is short and sweet (as a
feast in a dreame) here; but in the end
bitter, and for euer.

And contrariwise, our miseries are
but for a moment, and our ioyes per-
petuall, and the smallest things (if we
feare God) are better to vs then the
greatest riches to the wicked. And
though wee fall, wee shall not be cast
off, for God supporteth vs with his
hand.

But the wicked shall be cast downe,
and neuer be able to rise: though they
flatter themselves in their owne eyes,
while their wickednesse is found out,
woorthy to be hated and abhorred of all
godly and vertuous men.

Let vs therefore trust in the Lord,
and not be idle in well-doing; and in
our

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our deepest miseries, let vs wait patiently for the Lord, and not be weary: let vs hold fast by his promises, for though hee seeme to hide himselfe from vs, he will be found at length, and will grant and giue vs what is necessary for vs as children, and not what may make vs more wanton, as his Enemies, Worldlings and Reprobates: hee may suffer vs to lye among Lyons, for a season with Daniel, but hee will shut & close vp their deuouring lawes, that they shall not preuaile, till the Wicked come within their power, whom they shall teare in peeces without mercy.

Hee may suffer vs a while to liue in the Wildernesse, as hee did his deare David; but hee will bring vs home againe, to take comfort of our friends, and to comfort our families: he may suffer vs to be imprisoned long, as hee did Ioseph, but at the length hee will enfranchise vs, and turne it to our advantage.

And what if the wicked rail and reuile vs, as Shemei did David? It may be, and surely the Lord will doe vs good for their euill, if wee can temper and mortifie our choller, and with
H
patience

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patience b2wke their slanders: we may be sicke and diseased, yea twelue, or thirty yeares, with the woman and the man in the Gospel; but he can cure vs, or comfort vs, that it shall be easily borne. We may lose our goods, as Iob did, and become merely budone, as we thinke, and yet he will restore it, if we be patient and faithfull.

God hath a time to correct, and a time to comfort, a time of triall, and a time of reward: he neuer faileth them that faint not, nor forsaketh them that forsake him not: hee may make vs mourne now, but he will make vs mer-ry againe: though hee make vs wepe now, he will take a time to wipe away our teares, and put them in a bottle, reseruing the remembrance of them till the end, when wee shall haue our portio-
on with him in ioyes endlesse and un-
speakeable.

And therefore wee that goe forth with little seede, and sow it in sorrow, let vs wait, without waivering: for a plentifull increase will come, and a ioyfull harvest. We see our beginning, and feele it hard and dangerous: but if we dwell in the land and grudge not, our end shall be ioyfull and glorious.

We

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We haue but one day to labour, and then comes our hire: hee that calleth vs is sure, hee that promiseth is faithfull; what he speaketh, is Yea and Amen, as certaine as if it were presently done.

Our naturall fathers indede may forget vs, and our familiar friends may forsake vs, and our enemies may threaten vs; but hee will take vs vp, stand by vs, and guard vs: he will foster vs and defend vs.

As a father fauoureth his Sonne, and as a Mother tendereth her infant; so doth our heauenly Father, and farre moze dearly regard his children: yea, when hee seemeth to frowne, it is not in disfauour; when hee correcteth vs, he hateth vs not; when we thinke he leaueth vs to the raging waues of this worlds troubles, and when wee seeme to sinke, hee hath vs in his hand to hold vs vp: wee are alwayes in his sight, and he beholdeth all our wayes, and recozdeeth all our workes: our going forth, and our comming in, are in and by him, and he hath charged his Angels to watch ouer vs, and to guard vs from euils that lye in secret to deuoure vs: when wee rise vp, and when

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wē lye downe, sleeping, or waking, he careth for vs: he is the Watch-man of Israel, that slumbereth not: he is the Lion of the Tribe of Iuda, at whose voice the Wicked tremble, and by whose strength the Righteous stand.

In our youth, and in our age, in our wealth, and in our want, in our life, and in our death, he is alwayes ours, and neither the height above, nor depth beneath, nor distance of place, can separate vs from him, nor hinder his presence with his Children; neither pouerty, nor sickness, nor ignominy, nor misery, can estrange him from such as trust in him.

Such a Father is he vnto the Fatherlesse: such a Friend to the Friendlesse: such a Rasse to the Weake, and such a Benefactor to the needy, as no man truely trusting in him shall perish: he beareth his Children, as in his bosome, and loueth them whom the World hateth: he fauoureth them on whom the World frowneth: he embraceth them that the World reiecteth: he cleareth them that the World accuseth, and saueth them that the World condemneth; his glorious, are in the World most base; his dearest, are in the
the

the World disdaind. Not the most Rich, but the most Righteous, not the most Glorious, but the most godly; not the most Lofty, but the most Lowly in the world are dearest to him: hee preferred the poore Begger in his rags, and with his scabs, before the glorious Glutton with his riches and persumed Robes. Who then will repine at a poore estate? Who will be sad at ignominy? Who will grudge at misery? Altho we haue riches vnscene, glory concealed, and infinite loves, & comforts vnspeakeable within, through the Comforter, which no man, but the Soule of the godly man can comprehend? Thus is the faithfull Soule fedde, thus is the Godly man relieved, and thus is the Childe of GOD preserved. And therefore, let vs that are poore and miserable, and despised in the World, be silent in the world, that hateth vs, and cry vnto God who heareth vs, because we are his, and in his beloued hee loueth vs, hee can and will helpe vs, when most neede is, and in greatest perils shew his powerfull presence: hee came to Daniel, when the Lions would haue deuoured him: to the

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th^{at} Childzen, when they should haue
 be^{en} consumed with fire : to Susanna,
 when she should haue be^{en} vnjustly
 condemned; to the Widow of Sarepta,
 in her neede, and when all her oyle and
 meale was spent, he then renewed her
 store : he heard the groanes of Israel in
 Egypt ; he considered the desire of
 Anna in her silence ; he saw Agar solita-
 ry, and grieued in the Wildernesse:
 hee was with David banished, with
 Eliah an hungred, with Sampson when
 he thirsted. And none, no not one, was
 euer disappointed of his hope, that
 continued constant vnto the end :
 though we silly Soules cannot com-
 prehend his prouidence, nor limit his
 power, both which are alwayes wor-
 king wonderfull things, and are neuer
 idle, euer perfect, and neuer defectiue in
 any thing, his will shall come to passe :
 he is onely wise, and all flesh foole : he
 is onely strong, and all men weake :
 Princes are at his disposition: Kings
 are at his command, the raging Sea
 he calmeth, the dyest land he watereth,
 the hardest heart he bendeth, and the
 most Tyrannous he taimeth, as a
 Lambe, by his Word.

May not this suffice to bring our
 raging

raging affections vnder, and worke
such contentation in our miseries, as
that we should thinke vs beholding to
this powerfull Protector, and lay
downe our necks to his will, and heart-
ily and willingly waite his good time
of renewing our states; but if it be his
will to keepe vs alwayes low, and ne-
uer to raise vs; alwayes poore, and ne-
uer to releue vs; alwayes distressed,
and neuer to comfort vs with the com-
fort of this life, can we thinke that we
thzough our small and short sufferings
could deserue the high fauour of. so pre-
uailing a God, especially the toyes that
he hath laid vp in heauen for euer, for
such as with Patience, and Faith, and
Love, and Obedience, and Well-do-
ing, endure vnto the end.

And therefore for our present resolu-
tion & comfort, let vs consider that we
are not as the World deemeth vs, nor
the Worldlings as the World esteemeth
them. For we are in their eyes
cast-aways, but in our owne consciences,
the childzē of God thzough Christ:
and they, in their own conceits, blessed
in their wealth, & wanton, and delicate,
and loose liues; but by the Word of
God, without repentāce, Reprobates,

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And therefore saith Christ vnto them; Woe be vnto you that are rich, for you receiue your consolation in this life. And againe, Weepe and howle, yee wealthy and worldly men, for the miseries that shall come vpon you. But vnto his little ones, such as are least esteemed in the world, he saith: Feare not, my little Children, I haue prepared for you a City. And againe, I will neither faile you, nor forsake you: What shall wee then say? The Lord is our portion, and our sure defence, why then should wee feare, what man can doe vnto vs? Esay 9. 7. The zeale of the Lord of Hosts will performe this.

Let vs therefore rouse vp our soules that are dulled with our miseries, and let vs rest vpon him that is the God of mercies. Let vs be faithfull, patient, and humble: let vs only grieue that we haue sinned, and be fearefull to offend againe. Let vs fall downe before his foot-stole, for he is holy: let vs cry to him, for hee is pittifull: let vs aske of him, for he is liberall: let vs referre vs to his will, for he is louing.

O Lord increase our Faith.

Here

Here follow sundry most effectuall Prayers for distressed men,
howsoeuer their trials continue or increase.

When thou saydest, Seeke my face, my heart answered, Thy face, O Lord, will I seeke, *Psal.* 27.8.

It appeareth by this resolution of godly Dauid, that he was moued by the Spirit of God in his troubles, to seeke aide from aboue, and not in the Earth; of God, and not of Man. And to the end that Dauids true affection which he bare towards the good of all Posterities, and especially the loue of God towards his Children, might be recorded to their perpetuall encouragement, it is continued euen vnto vs, that we that are euen now afflicted, should see, and as in a glasse behold the good will of God, wherein he willet vs to seeke his face: which impozereth a most sweet encouragement, that all men troubled should seeke aide at God, who to the end that
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this World, and the comforts thereof, should not allure his Childzen, lest they should be also miscarried thereby, and so be condemned with the World, he setteth a velle (as it were) before their eyes, namely, pouerty, ignominy, crosses, miseries, and sundry calamities, that they delight not in the face and shape of this World, but that rather, it appearing vgly, and nothing pleasant vnto them, they might seeke another way to comfort themselves, namely, the most amiable face of heauenly Iehouah, who willeth vs, as he did will David, to seeke him onely in our distresse; that is, to call on him faithfully, to craue his fauour instantly, and to leade our liues vprightly. So shall his most louing countenance shine vpon vs, his hand be extended towards vs, and his power and might be with vs.

And therefore as he saith freely, Seeke ye mee, let vs instantly and faithfully seeke him with our whole hearts: so shall we be sure to see his saluation, after we haue patiently vndergone the swete burden of the yoke of his fatherly chastisements.

A Motiue to the Prayer following, for Patience in
Affliction.

Perforce maketh a man patient against his will; but that cannot be called Patience, but a discontentment. But that is Patience, when a man beareth all iniuries, wrongs, crosses, afflictions, and miseries, with a willing minde, without grudging or murmuring, without seeking or vsing any euill or sinister practice or attempt, to ease himselfe of that which God layeth vpon him, wherein he would seeme to be wiser then God, who knoweth better then the wisest man, what is best for him. And therefore *Dauid* giueth counsell, *To wait patiently vpon the Lord, and to hope in him, in what estate soeuer we be, although we be poore and see others rich and prosper. Fret not thyselfe for him which prospereth in his wayes, Psal. 37. 7.* Naturall reason is decciued; when it conceiueth men happieft, that prosper most in the world: for then were the Word of God not true; which saith, *Many are the troubles of the righteous*: and then were
there

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the wicked in better case then the godly ;
for they prosper best in the world. But
reade the 37. *Psalme*, their estate is there
described, their end presaged, and the
godly comforted, and confirmed in pa-
tience.

A Prayer for patience in affliction, very comfortable.

HCaueonly Father, mercifull and
louing, full of power, absolute in
wisdom, vnsearchable in thy
prouidence, and giuer of all diuine and
spirituall graces, whereby thy childzen
are guided in the way of Obedience,
supported in their dangers, and re-
lieued in their wants : whereby they
learne to loue thee for thy mercies, to
reuerence thee for thy greatnesse, and
to obey thee for thy goodnesse; and in
all the changes and alterations of
their estates to embrace Patience,
whereby such as thou blessest, become
thankfull, such as thou afflictest, be-
come meekely contented, and beare the
burden of their crosses without any
outward shew of discontentment, or
inward grudgng or murmuring at thy
coz=

corrections, but depending vpon thy
 fatherly prouidence, they are either
 timely deliuered, or inwardly comforte
 ted, their heart eased, and their consci
 ences quieted, neuer presuming to li
 mithe time when, or the manner, or
 meanes how, thou shouldest ease or re
 leue them: but rest assured by thy Spi
 rit working in their hearts, that they
 are thine, and therefore all things are
 promised by thee in thy Word, to work
 together for their good; sickness of the
 body, griefe of the minde, want of ne
 cessaries, enemies, and all crosses, all
 conioyne to worke good vnto those that
 are thine: and being hereof assured,
 they rest themselves in patience, and
 wait thy timely release for their misfe
 ries, in hearty obedience to thy will.
 And for that (most gracious Father)
 it is not the nature, nor in the power
 of man, to accomplish these heauenly
 duties; no, not in thine owne Elect:
 giue mee this heauenly vertue, Pa
 tience, to vnder-goe whatsoever thou
 shalt lay vpon mee with a willing and
 contented minde, acknowledging that
 I know nothing lesse then thy secret
 purpose, in working with man in this
 life, why thou aduancest one, and pul
 lest

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lest downe another: Why one prospereth, and another is miserable: knowing yet by thine own Word and Promise, that to such as are thine, all things turne to their good. And therefore I come vnto thee, who hast willed me to come: I begge of thee, who hast willed me to aske: and I knocke at thee, who hast willed me to enter into thy presence, and all for Patience. Good Father, giue patience vnto my perplexed Soule, that howsoever I feele either inward grieve or outward troubles, I may rest me onely in thee and by thee, in peace withtn, howsoever the outward man seeme to perishe. And let neither my fainting heart be cast downe, nor my spirit disquieted within me; nor my conscience be dismayed at any of thy corrections. Let my heart within me reioyce: let my soule triumph, and my conscience retain true peace and godly alacrity, in the midst of the causes of my deepest discontentments. And assist me, Lord, so with thy grace, that I may not onely seeme, but be indeede truly patient; and by the same thy grace, let Patience haue her true and lively working in me, bringing forth all other spirituall effects

effects of Obedience, all the fruits of the sanctifying Spirit. Faith to beleeue, zeale to pray, and constant perseverance in that hope, which maketh not ashamed. So shall all my tryals and temptations, crosses and afflictions worke for my good, to thy glory; and al my troubles be approued tryals of thy loue, and fatherly fauours toward me, howsoeuer the desires of flesh and bloud oppose themselves to weaken the sweet assurance settled in mee by a liuely feeling of thy promises, made in thy word, infinite in number, comfortable, and neuer failing. Plant therefore in me, O good Father, plant in mee these sauing fruits, and water them continually with the distilling dewe of thy sanctifying Spirit, that they may grow vp in mee, from the small and weak buds, that scarcely appeare in mee, to such liuely fructifying, and neuer-dying branches, as may beare in mee true testimonies vnto my selfe of mine assured Saluation, and future Glorification; and to thine Elect, encouragements of diuine imitation; and to the contrary minded, examples either to their reformation, or condemnation.

A Prayer against the temptations of the Diuell.

Most mercifull God, and louing father, thy blessed word teacheth vs, that the old Dragon and subtle Serpent, our aduersary the Diuell, runs about vs like a roaring Lion, seeking daily to deuoure vs.

Hee bliseth all his wicked sleights against our Soules, with an infinite number of diuellish Stratagems to make vs fall into Sinne or despatre.

He practiseth to entrap vs by riches, by pouerty, by voluptuous and wanton pleasures, by greedy desire after honour, & worldly dignities, by conueting earthly goods and possessions, by care for the belly, and prouision thereof, with all other vnrigheteous and vnfull affections and desires.

Hee cunningly doth cast abroad his baits and snares to intangle vs, night and day, in our words and workes, so that wake we or sleepe we, he is before or behind vs to deuoure vs.

O glorious God, who can escape ?
for

for he is continually watching, and neuer at rest, and we are weake and vnable of our selues to resist.

Open thou our eyes (O Lord) that we may comprehend how mighty and crafty our enemy is. Confirm our faith, for we are not to fight against flesh and blood, but against Satan, the bitter enemy of the Soule, therefore (O faithfull Father) haue compassion on vs.

Make vs strong in the power of thine owne strength, put vpon vs thy defensue armour to resist manfully the temptations, and subtle deuices of the Diuell.

Giue vs thy weapons: gird our reynes with the Girdle of truth, put on our breasts the Breast-plate of righteousness, let our feet be shod with Euangelical peace, and aboue all things let our hearts be defended with the shield of faith, so shall we be sure to quench all the fiery darts of the diuell, so that our hearts be couered with the Helmet of Saluation, and our hands hold fast the Sword of the Spirit, which is, thy most sacred, and neuer failing Word.

Then shall we be able to doe any
good

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good thing, and valiantly (through thy
aide and succour) ouercome our aduer:
sary the Diuell, for in thy very name
we shall strongly withstand him.

Be thou but our helper, and no feare
can assault vs, stand thou but by vs,
and though the world should be ouer:
whelmed, and the Mountaines tum=
bled into the bottome of the Sea, yet
shall wee be safe: for thou art our as=
sistance, that liuest and raignest world
without end. Amen.

The Motiue to the first
Prayer in distresse:

Being a Confession of sinnes, and
a Petition to be released of
the punishments due
for the same.



Angers and afflictions moue
poore men to repaire vnto
God, not onely in their
silent sighes, as *Anna* and
Moses did, but also in their
vntained zeale, vsing the meanes, the
tongue and lips, in crying vnto the Lord,
who

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who willeth vs to aske, and enioyneth vs to waite, vntill his good time be to giue what we desire.

And for that God heareth not sinners, here is inserted a Confession and Prayer for forgiuenesse, that our vnworthinesse may be put away, and our vnaptnesse turned into true submission, and our coldnes into zeale, that the Spirit of God being renewed within vs, through our humiliation and prayer, we may not faint, but liue in hope, and vndergoe the correction of our louing God, in what manner, and for what time he seeth it fit for vs, without indenting with him what to doe for vs, or when to come to vs, because he is wise, and we our selues fooles: he is mercifull, and neuer faileth, nor forsaketh the miserable.

God is loue, and imbraceth them that deserue to be hated. And therefore he beareth with our imperfections, and accepteth vs righteous, being vnrighteous; worthy, being vnworthy of our selues. And in this hope and assurance, is this prayer following, to be faithfully vsed, and it shall comfort the soule of the most sorrowfull.

The way truly to seeke our
God, is to doe iustly, to loue
 mercy, to humble our
 selues, and to walke
with him.

Reioyce in hope, be patient in tribulation,
 continuing in Prayer, *Rom. 12. 12.*

The first Prayer in distresse.

O Father, full of knowledge, thou
 searchest the hidden thoughts of
 all hearts, thou beholdest the
 desires, euen of such as keepe silence:
 But yet thou requirdest that thy chil-
 dzen should know and confesse thee to
 be their Father, and so to iudge of thy
 workes, as that thou hast framed in
 man an heart wherewith to beleue,
 and a tongue and lips, whereby to con-
 fesse thee to be his louing Father, and
 dost challenge at his hands, the Sa-
 crifices of Prayer and Praise conti-
 nually.

The children must not be dumbe in
 their

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their Soules, no: mute in their lips,
that want thine aide: no, thou com-
mandest them to aske, seeke, and
knocke, and shewest thy selfe ready to
heare, ready to be found, and ready to
receiue the distressed ones, who are
faithfull and patient, and perseuere
vnto the end.

And therefore, deare Father, I (beset
with many miseries) come vnto
thee, as vnto the chiefe sovraine of ail
rest and reliefe, inward and outward:
but I am vnfull, and that I confesse,
and thou wilt not heare such as are de-
filed with iniquity: the wicked cannot
finde thee, and the vntrust cannot come
before thy presence.

Alas, what shall I then doe, being so
vntrust to aske, so vnapt to seeke, and so
vnworthy to receiue what I desire, by
reason of my sinnes?

But cleanse mee, O Father most
pure, and sanctifie mee, O thou most
holy: teach mee what to speake vnto
thee, for I cannot keepe silence, my
griefes are great, and my miseries in-
crease more and more: I must there-
fore speake: I shap in mee a new
spirit, give me a renewed heart, and
a tongue that may speake acceptable
things

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things vnto thee: that thine eares may be opened at my cries, and thy mercies (O Lord) ready to receiue my humble complaints.

Thine eyes (O Lord) are open vnto the cries of all that feare thee, and relieuest al that trust truly in thee, thou deliuerest their soules from death, and comfortest their hearts in the time of sorrow.

And therefore doth every man that is godly, make his prayer vnto thee, and holdeth not his tongue, hee may muse and meditate for a time at his miseries, but at the length the fire of zeale will enkindle, and he cannot but speake with his tongue, and cry vnto thee, to shew his hope, that he hath an helper in heauen: he cryeth, and thou considerest: he desireth, and thou relieuest: he belieueth, and at the last, thy mercy and goodnes appeareth, and thou embracest him with ioyfull and timely deliuerance.

And how commeth it to passe (O mercifull Lord) that I so long haue sought thee, and thou seemest to hide thee from me? How long haue I prayed vnto thee, and thou seemest to giue no care vnto mee? which maketh mee
weary,

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weary, and almost ready to faint, and to giue ouer my suite, which I haue so long sought, and made vnto thee, O God, my Strength, and my Redeemer.

But loe, O Lord God, thy promises and louing kindnesse do only feede and nourish me with a continuall and neuer dying hope, that the time expected will come at the last, when thou forgetting my sinnes, wilt both heare me, and fully deliuer me.

Thou art God, and therefore good: thou art the Father of all, and therefore onely, thou knowest the wants of all thy children, and the things most fit to giue vnto them, and the time when to bestow it on them.

And therefore, Father all-sufficient, and full of loue, I presume not to say vnto thee, Come now, or Doe this, but for the time when, and the thing what thou wilt work for me, I refer to thee, yet be not ouerlong away: for thou knowest my feeblenesse, and my miseries, and how neere I am brought to an vnrecoverable fall: what shall I doe, Lord, but hope onely in thee?

Thy Prophet witnesseth vnto vs wretched men, that when the righteous

ous

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ous cry, thou hearest them, and deliuerest them out of all their troubles.

But who is righteous, O Lord? who is cleane? he also witnesseth that none is righteous, none is cleane, but all are sinners: yea, our most holy fathers were impure in thy sight, and yet they receiued the Promise, and obtained grace and mercy, and reliefe, and strength, and saluation at thy hands.

But, Lord, they were thus comforted and thus blessed, and thus relieved onely of thy free fauour (wherein thou acceptedst them righteous, and imputedst not sinne vnto them) and not of their deservings.

Thou art loue, and in loue thou embracest them, that deserue to be hated for their sinnes; and therefore althou thou art so full of compassion, and so infinite in thy mercies, beare with mine imperfections, and couer my sins; accept me righteous, and I am righteous: accept mee worthy, and I am worthy to receiue the good things of thy loue, which is without all limitation.

Hold me righteous in the righteousness of thy beloued, that I also may be
be

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be heard when I cry, as my righteous
fathers were, and let me be deliuered
out of my distresses, as the righteous
haue beene deliuered out of all their
troubles.

For, what can it profit thee (O fa-
ther) to forsake me bitterly, and to suf-
fer me to be forsaken of all, as if thou
haddest no respect vnto mine offering?
I cry daily, and yet my trouble conti-
nueth: I seeke thee, and am depriued
of all earthly blessings.

O wretch that I am, what shall be
the end of my complaint? I will cry
yet, if thou wilt heare: I will seeke thee
still, till thou makest be found: be it as
thou wilt, into thy hands I commend
mee, and to thy prouidence I commit
mine estate most grieuous, and best
knowne vnto thy selfe.

O Lord increase my Faith.

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ous cry, thou hearest them, and deliue-
rest them out of all their troubles.

But who is righteous, O Lord ?
who is cleane ? he also witnesseth that
none is righteous, none is cleane, but
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thers were impure in thy sight, and
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and strength, and saluation at thy
hands.

But, Lord, they were thus comforted
and thus blessed, and thus relieved
onely of thy free fauour (wherein thou
acceptedst them righteous, and impu-
tedst not sinne vnto them) and not of
their deservings.

Thou art loue, and in loue thou
imbracest them, that deserue to be hated
for their sinnes ; and therefore Altho
thou art so full of compassion, and so
infinite in thy mercies, beare with
mine imperfections, and cover my sins ;
accept me righteous, and I am right-
eous : accept mee worthy, and I am
worthy to receiue the good things of
thy loue, which is without all limita-
tion.

Hold me righteous in the righteous-
ness of thy beloued, that I also may
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be heard when I cry, as my righteous
Fathers were, and let me be deliuered
out of my distresses, as the righteous
haue bene deliuered out of all their
troubles.

For, what can it profit thee (O Fa-
ther) to forsake me viterly, and to suf-
fer me to be forsaken of all, as if thou
haddest no respect vnto mine offering?
I cry daily, and yet my trouble conti-
nueth: I seeke thee, and am depriued
of all earthly blessings.

O wretch that I am, what shall be
the end of my complaint? I will cry
yet, if thou wilt heare: I will seeke thee
still, till thou makest be sound: be it as
thou wilt, into thy hands I commend
mee, and to thy prouidence I commit
mine estate most grievous, and best
knowne vnto thy selfe.

O Lord increase my Faith,

The Motiue to the second
Prayer, to be said of
distressed men.

VV Herein the poore man desireth God to consider in mercy his temptations, which are so much the more heauy and grievous, because the worldly minded doe taunt at him for his afflictions; affirming that God hath forsaken him, for that hee punisheth him so deepely. And the poore man hauing no other refuge, but to flye vnto God, is encouraged through Gods promises, and perswaded through faith, that these men speake so hardly of him, for that they sa- uour not of the true knowledge of Gods louing corrections, whereby hee visiteth his dearest Children here for a time, that they perish not eternally: and resolneth himselfe to holde fast by God, and therefore prayeth for strength; and withall, he desireth the assistance of Gods directions in the gouernment of his life and actions, lest that such as see his pouerty and afflictions, should see him fall from God by grosse sinnes, and so take the stronger occasion

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occasion to censure him iustly punished for his wickednesse. Yet withall hee confesseth vnto God, that hee is indeede a sinner, and for his sinnes iustly touched with crosses, by the meere prouidence of God in loue, and taketh comfort by examining his waies, & his will, which although they be not so right as they ought, yet in respect he erreth through frailty, not by a full consent, rather as a sufferer by Satans oppressions, then a wilful doer against the will of his Maker: hee desireth God to looke vpon him in the merits of Christ, and in him prepare his dull heart to repentance, and his who'e man to a more sincere course of life: that his wayes being reformed by the word of Truth, his hard afflictions may be in the end, and by little and little, mitigated, and that God will breake the fetters of griefe and sorrow, and according to his diuine Promises, by his deliuary, giue him occasion to sing a new song, a song of ioyfull deliuerance, both from the tyranny of Sathan, and also from the heavy burthen of his afflictions.

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The second Prayer for Constancy in affliction, and to
endure malicious slanders
patiently.

Lord, how are my troubles increased? how many and how grievous miseries haue setzed & taken hold vpon mee? insomuch as the world argueth me forsaken of thee: affirming that there is no helpe for me in thee.

But, Lord, are they not such as haue a carnall eye, and doe not spiritually discern thy secret purposes, in chastising them whom thou louest?

They looke onely vpon the outward meanes that the world worketh, and comprehend not thy mercy and prouidence, wherein thou workest, by meanes without meanes, and against meanes, euen as thou wilt.

Therefore, let not their malice moue me, nor the ir taunts dismay me: I will hold me by thy promises, and endeavour to keepe thy Statutes, and performe what thou hast commanded.

O Father, leade me in thy righteousness, that I sinne not in their sight that couet to catch me in the snare, and
to

to entrap me in the net of deserued re-
proche. Beare me vpon the wings of
thy blessed protection, and let me not
come within the reach of their malicio-
us inuentions.

Let not such as lay wait for mee,
haue iust cause to desire, or opportunitie
to worke any euill against mee: rat-
ther let me so tread the pathes of that
loue, and performe that duety to all
men, that thou hast willed in thy word,
that my conscience bearing me witness
of mine innocency, I may freely say,
The Lord is my helper, no euill shall hap-
pen vnto me.

I confesse, that I cannot so carry my
selfe in this life, but offence will be ta-
ken against mee, and I shall deserue
(as I doe) the iust reproches of men,
yea, against my will: and consequently,
the carnally affected cannot but breake
out into bitternesse against me for the
same, and the more, by reason they see
me afflicted, as it were by thy hand,
which they take as a strong argument,
that I am a sinner most notorious,
and that thou hast bitterly cast mee off
for euer.

I cannot indeede (louing Father)
but confesse my sinnes, and that I am

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worthy of sharper corrections, then I haue yet tasted, or am able to beare: yet consider that I haue not maliciously done what thou dislikest, but in weaknesse, and of naturall imbecility onely, and much against my will, rather as suffering Satrans oppressions, then willingly or wilfully committing sin.

And therfore trust I in thy mercies, O forgive me: I depend on thy power, O saue me and deliuer me, lest my miseries ouerwhelm me, such as pretend euill against me, take occasion to pursue me, and so deuoure me.

Consider my troubles, O Lord, behold my dangers, and be vnto me a perpetuall rest and refuge.

Why standest thou aloofe, O Lord, and seemest not to regard my troubles? why turnest thou away thy face, and considerest not my wants? why hidest thou thy selfe, when my troubles so much abound?

Arise, and let not the wicked take occasion through mine afflictions, to say, there is no helpe for me in thee, or that thou regardest not the causes of thy distressed childzen.

Deliuer me rather, and releue me, that the righteous perceiuing thy readiness

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dineste to saue me, may the more feare thee, and trust in thee, and not faint when they are likewise afflicted.

Thou wiltest the poore to commit himselfe vnto thee, and promisest to relieue such as haue no helper. Thou preparest the dull hearts to call vpon thee, & thou againe hearest their cries, and comfortest them.

How long then, O Lord, how long wilt thou forget me? how long shall I cry and not be heard? how long shall I seeke counsell of thee, and yet be ignorant what course to take? I am wearied with my daily sighes and groanes, which my heart (fraught with griefe and heauines) doth powre forth before thee continually. O be vnto mee that liuely light, that may lighten my sad and pensiue Soule. Send that Comforter vnto me, whom thou hast promised to send, that hee may teach mee what to doe in this my miserie.

Thou hast threatned to increase the sorrowes of such as seeke vnto other gods, why then shouldest they continue still miserable, and heauy, and griued, that seeke thee onely, and onely beleue in thee? how shall they be

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Still ignorant that aske counsell and
wisdomme of thee, who hast created all
in the beginning, and doest preserve
all, and maintaine all for euer, being
God onely powerfull, prouident, and
louing ?

To thee I onely come, on thee I onely
call, thee I onely seeke: with thee is
mercy, and with thee is right Redemp-
tion, and thou deliuerest all that trust
in thee, as a most sure Saviour, and
mighty Protector.

And thy Word expresseth the lively
force of thy loue and power, wherein
thou keepest them that are thine, as
the apple of thine eye, and couerest them
with the wings of thy fauour, from the
mercilesse and cruell men.

O be therefore my Rocke, whereon
I may safely rest: be thou my strong
Castle, wherein I may be freed from
the dangers prepared against mee: for
thou hast promised, that all such as
hope in thee, shall be as Mount Sion,
that shall neuer be moued.

Break thou my fetters (Lord)
wherewith I am tyed, and remoue my
sorowes, wherewith I am brought
euen to the doore of death, that I wal-
king in the liberty of a free spirit, may
griue

griue no more at my crosses, but glorifie thee with a song of ioyfull deliuerance.

Let not Sinne preuaile against mee any more, which as a Lyon, teareth in peeces the assurance of my soule.

Beare me vpon thy sauing wings, through the miseries of this life, and let not the Fire and Clay, wherein I sticke fast, detaine mee ever: let not the Water-floods which roare fearfully, and fiercely swell against me, bitterly swallow mee vp. But rather diuide and put backe the merclesse Waues, that so dangerously rage on all sides against me, that I may passe on, and finish this my mortal course, as one that liueth, and hath his being of thy meere loue, and not as one that

languishe th in thy displeasure.

○ Lord increase my Faith

As

The

The Motine to the third
Prayer.

VV Herein the poore Man dis-
claymeth his owne wor-
thinesse, and appealeth to
the mercies of God; yet
griued vnder the burthen of his mis-
eries, he instantly prayeth vnto God, that
he will not correct him ouer-sharpely, lest
he faint. For by reason of his grievous
crosses, (notwithstanding his continuall
prayers) he feareth (as it were) lest hee
pray in vaine, and be driuen to thinke
that either God heareth him not, or re-
gardeth not his Petitions: and therefore
beseeching God to come now at the
length, either with deliury, or to giue
him such inward spirituall strengrh, as
hee may constantly indure vnto the end.
For hee hauing tryed the helpe of mor-
tall men, findeth it to tend onely to
words, and not to relieuing workes; as-
suring himselfe, that God is not as Man,
that promiseth and performeth not, but is
absolute, to worke by meanes, against
meanes, and without meanes, euen what
hee will for his; setting before the eye of
his hope, Gods former fauours and
fatherly

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fatherly assistance, shewed vnto our faithfull Fathers of old; by whose example hee seemeth to challenge at the hands of God the like louing kindnesse, and that God will not suffer him vtterly to perish, putting his trust in him, although the World gaze on him and deride him, as if he were a Monster, and no man: expostulating, as it were with God, that forasmuch as hee was cast vpon him, as soone as hee was borne, & he onely depending on his mercies, he cannot leaue him in the deepe, but rather, for his owne glories sake, lift him out of his calamities, lest the Righteous faint also to see him still visited, notwithstanding his continuall Prayers: and that the wicked should thereby gather, that there is not a God that regardeth the causes of poore Men.

The third Prayer: wherein he
flyeth, and wholly relyeth vpon
*God, and trusteth not in the
helpe, nor feareth the
hurt of men.*

O Lord, I cannot excuse mine euils, . .
they are infinite in mine owne eyes, . .
and

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and many as grosse which I haue forgotten, & sleightly past ouer, as if they were no sinnes befoze thee: and therfore I appeale vnto thy mercy for all: for by mine own deseruing or satisfacti-
on, I can cleare my selfe of none at all.

Who can rehearse or call to memory, all that he hath done amisse befoze thee, who keepest account of the least sins? And therfore what auailleth it me to iustifie my selfe, if I knew nothing by my selfe? It is thou that seekest and iudgeth: it is thou that hast found matter enough to condemne me, and cause enough to punish me: & therfore I haue no means to be freed from thine anger, and consequently from my miseries, but thy mercy onely, in thy beloued Christ Iesus.

Correct me not therefore, deare Father, as I deserue, but in him haue compassion vpon me: and as for my reformation, thou beatest mee with thy rod, so for my preservation, hold me by thy staffe, that I be not confounded utterly, or perishe altogether.

Thou seemest as if thou hadst bitterly forsaken mee: Oh, why art thou so farre from me in the wofull time of my troubles? Why stoppest thou thine
eares

ears at my cry: Why dost thou turne away thy face, when I offer the sacrifice of prayer vnto thee, and seemest not to regard mee, though I put my trust wholly in thee?

Come, Lord, come now at the last, performe thy promises of aid and comfort, when most neede is: for vaine are the helps of flesh, wrake is mans arme, and his heart is not right in equity and iudgement: therfore I trusting in thee onely, let me not be disappointed of my hope: let me not goe mourning, by reason of my miseries, and neuer finde reliefe at thy hands.

Our fathers trusted in thee, they called vpon thee in their troubles and dangers, and were deliuered and freed from that which oppressed them: they prayed vnto thee, and were heard: they sought thee, and thou shewedst thy selfe a helping father vnto them, even when they were ready to be swallowed vp of mercilesse waters.

Great was thy fauour towards all our beleeuing fathers: but alas, Lord, what am I? I am a Worme and no Man, yet I beleue, Lord, helpe mine vnbeltefe: I am couered with shame, be thou my glory, that I may glorifie thee

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thee among the people that now con-
temne me, because thou seemest to hide
thy face from me.

I am gazed on, and derided, scozned,
and despised, because of my miseries:
my neighbours that should assist mee,
disdaine me: my familiars that should
comfort me, doe not onely forsake mee,
but say of mee, that all my hope is in
vaine: my kinsfolkes who should aide
me in my necessities, adde griefe unto
my miseries, and tauntingly say, I am
deseruedly fallen, and cannot rise a-
gaine.

Oh behold this, thou that sittest on
high, consider this, and instead of these
miseries (increased by such as should
friendly visite mee) stand thou by mee,
and afford me the cup of thy saluation;
that I tasting of it, may answer these
men, and say, as I am assured that my
Redeemer liueth; even thou my God,
mercifull and all-sufficient, who art
one and the same for euer.

I was cast vpon thee as soone as I
was borne, and thou receiuedst mee:
But the faults of my youth, and the
sinnes of my riper yeeres, haue caused
a diuorce betwene thy loue and my
lewd life. I am sorry, deare Father,

I am sorry for my fault, take me again
into the bosome of thy saour: and from
henceforth be present with me againe,
and let me only say in obeying thee, and
let my soule take comfort of thee, and
my whole man be relieved by thee; for
besides thee I haue no helper.

O help thou mee, and restore mee
to comfort againe: banish all mine af-
flictions as a mist, and refresh my soule
with the timely dew of thy reliefe,
powre downe the sweete drops of thy
quickning Spirit, and let a comforta-
ble calme follow the fearefull stormes
of this dangerous tempest.

And I will praise thee the praise,
who art worthy of all praise, I will
magnifie thy name that workest won-
derfull things, and bringest to passe
that which the worldly ones cannot
comprehend; I will declare thy name
for ever among the children of men.
The righteous shall heare it, and be
glad, and the wicked shall quail to see
me restored, whom they so long haue
scorned, and deemed a cast-away, be-
cause of my miseries.

For thine owne names sake therefore,
O Lord my God, heare my prayers,
consider my meditations, helpe mee in
time

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time conuenient, before I fall bitterly,
lest the righteous be discouraged by
my decay, and the vngodly take heart
to perseuere the more in their obstinate
and malicious wayes, whilst they
imagine there is not a God, that res-
pecteth the miseries of his distressed
Childzen.

O Lord increase our Faith.

The Motiue to the fourth
Prayer.



Herin the poore man shew-
eth his accustomed con-
stancy and faith. And fee-
ling the weight of his crof-
ses yet heauy, prayeth that
he may not be vtterly consumed, nor that
his enemies preuaile against him, but ra-
ther God will furnish him with such abt-
lity, as he may pacifie them in paying all
men their due; and the rather, for that ma-
ny doe looke vpon his dangers, both the
wicked & the godly, the one in derision,
the other in griefe. These yet expect what
will be the issue of the poore mans crosses.

But

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But the godly wishing it to be comfortable, he prayeth that they may see it come to a wished end, for conformation of their hope in the like dangers: and because the poore man findeth his owne infirmities, hee prayeth for strength, and seeing his owne ignorance, prayeth for knowledge, and looking into his dulnesse, & cold inclination to good things, prayeth for feruency and zeale: knowing assuredly, that there is no way to attaine vnto delivery from thraldome, but to walke rightly before the Lord, who is ready to set the iust vpon a sure rocke, against which the wicked cannot preuaile. And although Father, Mother, Kinsmen and Friends forsake him, he is assured the Lord supplieth them all, and by the experience hee hath of the Lords readinesse to helpe, hauing vpholden him in former dangers, he will not faile him, nor forsake him, when he is ready to be swallowed vp of most mercilesse troubles.

The

The fourth Prayer : wherein
 he prayeth for faith, for zeale
and strength, to vndergoe Gods
 corrections, and to be deliue-
 red from the dangers pre-
pared against him.

Lord, I lift vp mine heart vnto
 thee, my soule trusteth in thee, let
 me not be confounded: let not men
 haue their desires against mee: let thy
 blessings be powred downe vpon mee,
 let thy cup of comfort and saluation be
 filled vnto me, and let thy right hand
 be ready and outstretched to hold mee
 vp, and in thy prouidence furnish me
 with the hid treasures of thy loue.

So shall I sit safely vpon a sure
 rocke, and be furnished with such
 things as may pacifie such as now
 are importunate with mee for that
 which I cannot performe: and resting
 in danger of their cruelties, haue no
 other refuge, but to depend on thy
 mercy and prouidence, wherein (as in
 a safe sanctuary) I shall rest euermore
 preserved, untill these dangers be ouer-
 past.

Many

Man doe looke vpon me, to see and consider what will become of my miseries, and I continually pleade thy free mercy in Christ, wherein thou promisest to couer the multitude of my sins, for which I am thus afflicted: the righteous thereby take hold of hope, and in my behalfe with a prosperous and happy end of my distress, encouraging mee to perseuere; for that thy word, euer sure, warranteth a timely deliuey of all such as are penitent, patient, and faithfull vnto the end.

But alas, good Father in Christ Iesus, I a most sinfull man, doe challenge no comfort, ease, or reliefe in mine owne right, but in the merits of him, in whom thou art well pleased, and in whom thou shewest mercy vnto sinners, among whom I am the greatest.

Yea, Lord, I am ignorant of good things, and wander as a beast, by nature, in the vast wilderness of this worlds vanities, hauing little or no taste of thy sauing truth, or feeling of future dangers; but of thee onely I haue knowledge, of my selfe I am weake, but from thee I haue all strength; of my selfe is misery, from thee

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that is mercy, of my selfe. I am altogether vnperfect, but from thee is all perfection, both inward, tending to the consolation of my said soule, and outward, to the reliefe of my distressed body.

Therefore teach me, O Lord, teach me thy truth, shew me thy wayes, and leade mee in thy pathes continually: withhold my heart from every euill thought, & my hands that they commit no euill, keepe mine eyes sincere, and my tongue that it speake no vnseemely thing, and my feet from falling.

Regard mee not as I am in mine owne selfe, nor deale with me as I deserue by mine owne wayes, but according to thy tender mercies and louing kindnesse banish my sinnes as a mist, drive away my imperfections as a cloud, and supply my wants with timely reliefe.

Thou art righteous and gracious, and refozrest sinners, and forgiuest their sins. Be mercifull therefore vnto mine iniquities, for they are very great. Keepe my soule and deliuer me, let mee not be confounded, nor perish vtterly, for I trust in thee.

Thou art the light of my saluation,
the

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the strength of my life, and my refuge,
and sure defence in trouble.

In the time of my greatest dangers,
thou shalt hide mee in thy tabernacle,
namely, in the secret places of thy pro-
vidence, which no man can finde out :
thou shalt keepe me, and hide me from
them that couet my destruction : thou
shalt set me vpon a rock, against which
man shall not preuaile.

Harken therefore, O Lord, harken
vnto my voyce, when I cry vnto thee,
haue mercy vpon mee, and comfort
mee.

Thou sayest, Seeke yee my Face :
And what is it, O Lord, but to seeke
thy helpe in distresse and danger ? to
craue thy fauour and succor in the time
of neede.

O Father, my soule (by the priui-
ledge of thy free Spirit, which teach-
eth truth in the inner parts) is ready ;
my heart also is prepared to seeke thee :
my tongue speaketh vnto thee, as vn-
to the liuely helper of all that are op-
pressed.

Hide not therefore thy face in dis-
pleasure, which in loue thou willest
me to seeke : be vnto me as heretofore
thou hast bene, my succour and shield,
and

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and leaue me not vnto the end.

My naturall father indæde that begat me, and my mother that bare mee, may forget mee, my friends that pretend to fauour mee, may forsake mee, when thou rebukest me, but thou canst not forget mee, nor forsake mee; for thou in the Word hast promised the contrary; and therefore I will not feare to flye vnto thee, who giuest what earthly fathers cannot giue, and suppliest my wants, that neither my most familiar and my dearest friends can supply.

I should betterly faint, did I not verily trust in thee, and assuredly know that thou hast no respect of persons, and that thou acceptest not of men, as the world doth, by the outward habite and externall gloze, but the inward parts, decked with faith, feare, and obedience thou likest, and embracest the poorest for pietie, and in the proud whom the world doth reuerence, thou hast no delight.

Frame thou therefore mine inward zeale, and let not my outward baseness ouer-much deprive me of some comfort among the children of men; and when I cry vnto thee, be not as men, who
regard

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regard not the poyze; but with speede heare and consider, and refuse not to answere me with timely reliefe.

And let not the vnfauourie miseries of this life, accompanied with the naturall weakenesse of my flesh, draw me into the way of the wicked, but let me rather hold fast by thy promised protection, as by the Altar of a lively refuge.

Bow downe thine eare, I say, O Lord, and let me not for euer cry vnto thee in vaine.

Draw me out of the net that is laid for mee, deliuer me from the dangers prepared against me.

Thou hast seene my troubles, and hast knowne my soule in the bitterness of distresse, and yet thou hast not utterly forsaken mee, but in mercy hast mightily preserved mee from infinite perils.

And now, Lord, euen now, seeing my life wasteth in heauinesse, and my peeres consume in sorrow: sith I am a reprobach euen among my neighbours, and all my friends faile me: and sith I am euen at the point to perish, be pleased to thinke of my miseries, and send me speedy reliefe.

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As thy goodnesse, O Lord, is great,
which thou hast laid by as in a treas-
sure, for all that feare thee : so let thy
mercy appeare, and thy prouidence
and power toward me, be seene, among
such as thinke indeede thou hast forsake-
hen me bitterly.

O Lord increase my Faith.

The Motiue to the fift
Prayer.

VV Herein the poore man
appealeth vnto God,
being stricken with a
kinde of despaire, be-
cause there be that say of him. There is no
helpe for him in God : he therefore not
onely cryeth vnto God, that he will con-
sider it, but he himselfe also entreth into
the cause, why they so say, and findeth it
to be, for that they see his store consu-
med, and his basket emptied, and his foes
furious against him : but hee herewith
not dismayed, reasoneth against these
mens infidelity ; who, in these their alle-
gations seeme to deny, that either there

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is a God, or that he careth for, or will, or can helpe the poore. And yet hee presumeth not vpon his owne integrity, but confesseth God to be iust, and rightly may punish sinners, among whom he is the greatest: and hee finding this temptation to be very gricuous, he prayeth God to second his feeble nature, by his free grace, and that he will stay him with his staffe, while he correcteth him with his rod, because he is but a weake man, & may easily be burdened aboue his owne strength. But being assisted by God, hee assureth himselfe, that no arme of flesh can preuaile further against him, then shall be profitable for him: nay, he is assured that it shall come so to passe, that euen they that most vpbraide him, shall acknowledge the mighty hand of God in deliuering him, and therefore determineth to wait the good pleasure of God, when and how it shall come to passe, and will not be discouraged though men say, *There is no helpe for him in God.*

K

The

The fifth Prayer, wherein the
poore man prayeth God to keepe
him from despaire, howsoeuer
men goe about to make
him afraid.

In thee, O Lord, I put my trust,
and yet there are that say, There is
no helpe for mee in thee: but thou
art my God, how say they then, Thou
canst not helpe me? Althou art most
louing and absolutely al-sufficient.

I am indeed brought low and much
weakened, I haue no helper among the
sons of men. This they consider, that
say, There is no helpe for me in thee.

They perceiue that my basket is
empty, they see that my store is con-
sumed, and therefore they say, There is
no helpe for me, nor recovery of mee by
thee.

I ponder these their words, O Lord,
in my heart, and keepe silence: I consi-
der their thoughts, yet saint I not: I
marke what they speake of mee, and
yet I despaire not, for thou art my
God, that canst defend me, my Father
that canst restore me and sustaine me,
thou

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thou art to mee all in all : how say they then, There is no helpe for me in thee?

Do not these men say in their hearts, Thou art not God, that thus diminish thy power? and that thou art either unable, or unwilling to helpe the needy, and to uphold thy distressed children? But as thou knowest them liars, so make them know their vaine conceits, by some sure token, that thou neuer failest them for ever, that perseuere constantly, and trust truly in thee vnto the end.

Thou art indeede a zealous God, and punishest such as goe astray; yet thou art a louing God, and callest thy chosen children from their euill waies, by a gentle correction.

And therefore foolish and brauised are they, that measure thy fauour towards men, by the fulnesse of good things, tending to the satiety of fleshly desires, and thy displeasure by want and affliction, that thinke that thou lovest them, that thou feedest fat with the plenty of worldly riches and pleasures of this life, and hatest them that are low by crosses and corrections.

And great is this temptation (good Father) vnlesse thou second our feeble nature

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natures by thy grace, being touched with thy correcting hand, stay me there fore, O stay me, with thy staffe, whil-
lest thou smitest me with thy punishing
rod.

Lay not vpon me wretched man, a
more heauy burthen then I shall be
able to beare. And though thou see it
most conuenient for me to suffer want,
afflictions, crosses, and reproaches in
this life, to the end that I be not mis-
carried with the pleasing vanities of
this World, yet withall consider, that
I am but a man, weake and vnapt to
beare the poake of ouer-sharpe trials,
without such supply of thy blessed com-
fort, inward and outward, as may
maintaine faith and bodily necessities
in me, and for me.

So shall I reioyce in my low estate,
and no calamity shall bring mee into
despaire of thy prouident protection: I
shall be assured that thou art indeede
my God, and that whatsoeuer men say
of me to the contrary, thou art & wilt
be my helper, in the time of my greatest
needes.

And then shall it come to passe, that
euen these men shall see how great thy
goodnesse is, which thou hast in store
for

for them that feare thee, and thy mercie, which thou shewest them that trust in thee, even in the sight of the sonnes of men.

They shall see and behold, how thou doest seeme to expose thy children, as it were, to the furie and rage of the worlds miseries, and yet doest hide them as in a sacred Sanctuary, a place, whereunto the proud, and such as embrace vanity, shall neuer come.

And such as now pursue me, either with hate or reproach, shall see in the end, that there is helpe only in thee, and that no arme of flesh can preuaile against thee, O God, nor against them that trust in thee.

They shall say, when they see the issue of my hope to be good, and that my prosperitie is renewed, Lo, wee thought this man mad, wee deemed him a cast-away: but loe, the Lord, in whom hee trusted, hath made him to stand, and his hand hath brought to passe what hee desired.

And I my selfe shall then consider that I erred, when rashly I said, I was viterly cast downe; for though when I cryed, thou seemedst not to
 At 3 heare,

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natures by thy grace, being touched with thy correcting hand, stay me therefore, O stay me, with thy staffe, whilst thou smitest me with thy punishing rod.

Lay not vpon me wretched man, a more heauy burthen then I shall be able to beare. And though thou see it most conuenient for me to suffer want, afflictions, crosses, and reproaches in this life, to the end that I be not miscarried with the pleasing vanities of this World, yet withall consider, that I am but a man, weake and vnapt to beare the poake of ouer-sharpe trials, without such supply of thy blessed comfort, inward and outward, as may maintaine faith and bodily necessities in me, and for me.

So shall I reioyce in my low estate, and no calamity shall bring mee into despaire of thy prouident protection: I shall be assured that thou art indeede my God, and that whatsoeuer men say of me to the contrary, thou art & wilt be my helper, in the time of my greatest needs.

And then shall it come to passe, that euen these men shall see how great thy goodnesse is, which thou hast in store for

for them that feare thee, and thy mercie, which thou shewest them that trust in thee, euen in the sight of the sonnes of men.

They shall see and behold, how thou dost seeme to excole thy children, as it were, to the furie and rage of the worlds miseries, and yet dost hide them as in a sacred Sanctuary, a place, whereunto the proud, and such as embrace vanity, shall neuer come.

And such as now pursue me, either with hate or reproach, shall see in the end, that there is helpe only in thee, and that no arme of flesh can preuaile against thee, O God, nor against them that trust in thee.

They shall say, when they see the issue of my hope to be good, and that my prosperity is renewed, Lo, wee thought this man mad, wee deemed him a cast-away: but loe, the Lord, in whom hee trusted, hath made him to stand, and his hand hath brought to passe what hee desired.

And I my selfe shall then consider that I erred, when rashly I said, I was viterly cast downe; for though when I cryed, thou seemedst not to
 3 heare,

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heare; when I sought thee, thou seemedst to hide thee from me: and when I complained vnto thee, thou diddest not regard it: I shall then confesse, that thy wisdom in humbling me, thy mercy in sustaining me, and thy prouidence in relieuing me, both passe the capacity of the wisest men.

Therefore (deare Father) I will yet wait that acceptable time, I will yet attend thy good pleasure and will, and will not indent with thee when, nor direct thee the manner how thou shouldest helpe me: but submitting my selfe

vnto thee, I will hold my peace,

though men say yet of me,

There is no helpe for
me in thee.

O Lord increase my Faith.

The

The Motiue to the sixt *Prayer.*



He poore Man finding the troubles of this life grievous vnto him still, begins his Prayer with a Meditation, wherein hee desireth to leaue the Earth, and earthly things, and to be with God, where all good things are; flying to God with serious lamentations, for that God absenteth himselfe, and keepeth backe his comforts, notwithstanding his long crying vnto him. And therefore heartily prayeth, that God will heare him, and helpe him now in the deepest of his troubles: being become ignominious to the World, by reason of his miseries, in somuch as hee is ashamed to be seene of men, and wihall seemeth to be rapt vp with the contemplation of heauen and heauenly things. And standing thus ballanced betweene grieffe of his crosses, and ioy of his comfort to come, he resolueh himselfe to endure for the time, and referreth the end and managing of his course to God alone, to whom hee prayeth, that hee will so much fauour him,

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as that hee may receiue such inward consolation, and outward comfort, as he may haue cause to beginne his praise of God here, for his deliuey: promising as it were in himselfe, that hee will glory in nothing in this life (howsoeuer hee be aduanced) but in God onely. But fearing lest hee should be deprived of the occasion of praising God, for his helpe extended, he instantly beseecheth God, that as he is beaten downe by his corrections, so he may be raised againe by his mercy and providence.

The sixt Prayer, to learne how
to leaue the world and worldly
things, and to desire heauen
and heavenly things.

My soule longeth and thirsteth for
the liuing God, I desire to ap=
peare before his glorious pre=
sence, that I may see the good things
that he hath laid vp in heauen for them
that are his.

For I am weary of my groaning, I
saint vnder the most cruell burthen of
the

the miseries, which hee, for my sinnes, hath laid iustly vpon mee here in this mortall life.

O God, the Rocke of my strength, Lord of mercy, why sufferest thou mee thus to languish, and finde no reliefe? why mourne I daily, and haue no comfort? why cry I vnto thee, and thou hearest not? why doe my sorrowes increase, although I seeke thee vnsainedly?

Defend mee, O defend mee, in this time of my greatest danger, relieue me in the time of my most neede, preserve me from the mercilesse and cruell men, feede mee with the hid treasures of thy loue, and multiply thy blessings vpon me; for I am poore, miserable, and past helpe, vntesse thou helpe mee, and sustaine me, O Lord.

Be not farre away from me, and put me not altogether to confusion: let me not utterly perish, while there is none to helpe: I am ignominious in the sight of all men, by reason of my miseries, & miserable, by reason of my sinnes: I am a reproch vnto my neighbours, and many teele and laugh at my fall.

Insomuch as I am ashamed to be scene of men, and with I were able to flye out of the earth, and that I might

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once be, where I might with ioy behold thee in thy triumphant Throne, where is neither hunger, nor thirst, nor nakednesse, nor want, nor ignominy, nor sinne, nor death; but all fulnesse, and gloze, and truth, and ioy, and life eternall.

O sweet being with thee! most happy dwelling and abiding with thee.

But loe, Lord, this place so glorious, these ioyes so sweet, and these comforts so sure, are not attained vnto, but with vnsauoury affliction in this life. This future happy, and immortall life, cannot be without the death and suffering of this mortall body.

And therefore, Father eternall, be it vnto me in this fraile life, even as thou wilt, that I may possesse thee, and the ioyes with thee, of eternall life.

Afford mee thy fauour: let mee in ioy thy blessings, even here in this life, that I may here beginne to ioy in thee, and here beginne to praise thee among the children of men, that they may see and consider, that though great are the troubles, and miseries, and afflictions, which the Righteous suffer here, thou yet deliuerest them out of all. So shall I

I

I also giue thanks vnto thee, thy praise shall be in my mouth continually, my soule and in ne inward part shall glory in thee, and glorifie thee.

I will say vnto thee, O mine hope and my fortresse, thou art my God, in thee will I trust: when thou shalt make me glad againe, I will be glad in thee; and when I reioyce, I will reioyce in thee; for it is thy selfe onely that comfortest the abiect, and deliuerest the poore from them that persecute them.

I wake therefore in time (O Lord) awake, preserve me, that I perish not in these miseries, and lest I being as one forgotten and forsaken of thee, be censured a cast-away among such as see me: and so being deprivied of the occasion of praising thee for my deliuerie, I be diuinen from one sorrow to another, and all my hope turned into distrust of any recovery. Hide not thou therefore thy face, forget not my miseries, and be not carelesse of mine afflictions for ever.

My soule is beaten downe euen to the dust; my heart fainteth, my hands become weake, my knees waxe feeble, mine eyes are dimme, and all the parts of my body are vexed, and I goe continually

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tinually mourning in my miseries.

O see & regard my miserable plight,
 looke vpon my griefes, and ease the in-
 tollerable burthens of my calamities :
 for though thou hast made a great wound
 by thy corrections, yet, O Lord, thou
 canst cure it againe with spiritual com-
 fort, & not withhold the outward good
 things, ordained for the comfort of thy
 Children in this life.

Turne thy face vnto mee, which I
 instantly seeke; send downe thine aide,
 which I heartily craue, and haue mer-
 cy vpon mee, for I am most desolate
 and poore.

Rise vp, O Lord, rise vp, thou that
 art louing and bountifull: let me rise
 vp againe by thee, that am throwne
 downe by thee; and though my sinnes
 (as a sword) haue cut me from thy fa-
 uour, let the righteousnesse of thy be-
 loued vnite me vnto thee againe, in such
 sort, as nothing may separate me from
 thee for euer.

O Lord increase my Faith.

A Motiue to the seauenth
Prayer.

In which the poore distressed man
sheweth his desire, to hold fast the
Promises of God, and to shew
himselfe thankfull.

TH E poore Man being lately
in an extreame agonie, neere
vnto despaire, by reason of
his finnes and miseries, he here
begins to rowze himselfe vp againe; so-
dainely crying out, that the Lord is yet his
hope, and therefore promiseth to hold fast
by him, and not to giue ouer for euer: no,
whatsoever troubles doe befall him, and
miseries assaile him: yea, howsoever the
world and worldly things be moued a-
gainst him, he armeth himselfe with faith
in God, to stand with patience in all.
Nay, such is his assurance of a more bles-
sed being, after this little time of tryall,
that hee affirmeth these crosses that hap-
pen here, to be but trifles, and of no
weight to be borne, in respect of the fu-
ture happinesse: yet because hee will not
seeme

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seeme senselesse of Gods corrections, and be idle in well doing, hee still sollicite the Lord for some tokens of his loue here; namely, that hee will binde vp his sores, and heale his wounds with his holy helpe, and that he will renue him with spirituall vnderstanding, and cleanse his affections, that he may thinke, speake, and doe all to the glory of his name, and that his tongue may be an instrument to praise him before the children of men, for his deliuey, promising to continue constant till the time appointed.

The seauenth Prayer in distresse.

O Lord, thou art yet my hope and strength, thou art a helper in trouble, and doest not hide thee for euer from thy distressed Childzen.

Therefore I will yet hold fast by thee, and will yet trust in thee, while I liue and haue breath: I will not be utterly faint, nor feare, though greater stormes yet arise then hitherto I haue endured: though the Earth tremble vnder mee, and all thy creatures rage round about mee, I will say still, and
con=

confesse and acknowledge, that thou art my God, and therefore thou wilt not suffer me to be utterly lost, or perish altogether.

No, Lord, though the earth be mo-
ued, and though the mountaines be
tumbled into the middell of the Sea,
though the waters roare and swell,
and the loftie hills tremble at the furie
thereof: yet will I not be discoura-
ged, because I haue thee my Salua-
tion.

Should I then faint at the small
afflictions, which as little darts, thou
shooteest at me in loue, not to kill mee,
but to put me in minde of my vanitie
and forgetfulnesse of thee, to call mee
from mine errours of the truth, from
sinne to saluation, and from death to
eternall life? I must confesse against
my selfe, that I haue deserved the
darts of eternall death, and to be
shut out of the land of the liuing:
but mitigate thine anger, and turne
thy heauy displeasure into loue and
liuely reliefe, and let me once taste, and
be refreshed with that comforting ri-
uer, that maketh glad thy distressed
Children.

O God of hostes, come and behold
me

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my desolation, and cause those thy deadly darts, which so fast stick on me, by little and little to fall away, and cure the wounds which thou hast made.

Bind by the sores of my sorrowfull soule, cleanse the corrupted affections of my defiled heart, lighten the dim eyes of my darke vnderstanding, wash me thoroughly from mine iniquities, and purifie me from sinne.

Make me to heare toy and gladnesse againe after my long mourning, giue me reliefe againe after my long want, set me vpon a sure rocke, and plant me on a fruitfull ground, among the flourishing trees, that prosper by the sweet waters of thy lively fauour.

Oh cast me not away, deare Father, cast me not away from thy presence, restore me rather to the glory of thy saluation, and establish me with thy free Spirit.

Lord, open my mouth, that my tongue may be an instrument to praise thee for thy liberall reliefe, and ready helpe in my neede and necessity.

So when thou shalt renew my decaying store, and replenish my empty basket, when thou shalt geelde comfort to my sad soule, and refresh my sorrowfull heart,

heart, I will surely bitter forth thy
praise with unfained lips, I will gve
gloze vnto thy name, and publish thy
mercy to all the world.

O be therfore vnto me a speedy
helper, delay not too long to come, my
saluation: for behold, I am in a mis-
erable case, as thou well knowest, pwe,
as thou seest.

Recit not yet my petition, who cry
instantly to thee for helpe, O helpe be-
fore I perish bitterly, hold mee fast by
thy hand, and lift me vp againe before
I fall altogether.

Thou hast not promised, I know,
that which thou wilt not perfoyme, and
therefore I will waite faithfully, for
the time is at hand that thou hast or-
dained for my deliuey. And therefore
by the pntiledge of a liuely hope,
which will neuer make them ashamed
that fixe it on thee, I will perseuere:
conferme my hope, and make it perfect,
vntill I may intoy the liuely fruits of
thyne assured saluation.

O Lord increase my Faith.

The

The Motiue to the eight
Prayer.

In which the poore distressed man
*craueth pardon for his sinnes ,
the cause of his miseries.*



He poore man, as it
werouer-charged with
the burthen of his mi-
series, wisheth himse-
lfe wings to flie away from
all occasions of calami-
ties , but forthwith
checketh his rashnesse & folly, in seeming
desirous to hide him from God, that is eue-
ry where, and can euery where punish the
transgressours of his will. And therefore
prayeth, that God will bridle his affe-
ctions, and giue him patience, appealing vn-
to the Almighty, who knoweth his desires
to doe well, though the peruersenesse of
his nature doe draw him into things of-
fensiue : and therefore disclaiming his
owne worthinesse, craueth pardon and
mercy, acknowledging the generall weak-
nesse of all mankind, and his owne to be
the greatest of all ; and therefore prayeth
for

for strength, for wisdom and instruction, affirming him to be most happy indeede, whom he fauoureth, by reason of the infinite blessings that he euen here enioyeth in this mortall life : although hee withall cryeth out against the miseries that doe still oppresse him , keeping fast hold through hope, that yet God will not suffer him to perish, nor fall vtterly, because he is a rock whereon the righteous, such as doe take hold of the death and passion of Christ, doe rest most safe from all dangers: and therefore concludeth his Prayer with an instant Petition, that God wil giue him a blessed end of his hope, that he may talke of his glory, and sing of his praise, that all men may see by his example, that God respecteth the cause of the needy.

The eight Prayer in distresse.

O that I had wings like a Dove then would I flye away from these troubles, and make mine abode in the wilbernes among the thich bushes and branches of the Cedars, rather then to endure these intollerable miseries among the sonnes of men.

But

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But alas, Lord, what doe I consult thus with the vaine wisdom of flesh and bloud? thou art God, and were I in the Wildernesse, thou art there; were I in the bittermost parts of the earth, thou art there: were I on the highest mountaines, or in the bowels of the Earth, or in the Sea, or in the clouds, thou art there, and canst there also finde me out, and there visite mine iniquities with stripes, and my sinnes with scourges.

It becometh mee not to couet to hide me from thee: better is it for mee to subiect mee vnto thy will. And therefore bridle mine affections, tame the vnrulinesse and fiercenesse of my heart, refozme the woꝝds of my mouth, teach me right wisdom, and learne me true vnderstanding: boughsafe me perfect patience, and then shall I be nearest vnto that liberty which I long for, and be st freed from the dangers which I feare, and soonest enjoy the comforts that I desire.

O make no long tarrying, O Lord, but hasten my deliuerance: preserue me from the furious stormes & raging tempests that are yet ready to glue my wearied Soule a new encounter.

Wherefore

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Wherefore hast thou left vnto vs (by thy word) a commandement to cast our cares vpon thee, and to lay our burdens vpon thee, promising to comfort vs and to ease vs? It is not to deceiue, but to deliuer vs.

Thou seest my desires, and knowest the secrets of my heart, and all my wayes are manifest before thee. If therefore I should iustifie my selfe, thou wilt condemne mee: if I hide my sinnes, thou findest out my corruptions, and that all my righteousness is worse then vanity it selfe.

And therefore disclaimeing mine integrity, I craue pardon; and aske mercy, wherein thou art rich, and whereof thou art most bountifull, euen to such as acknowledge their owne weakenesse, wants and wickednesse.

To thy mercy I appeale, I flie vnto thee, I depend on thee, I lay my burden vpon thee, fearing thee, and reuerencing thee, louing thee, and trusting in thee.

What imperfections, O Lord, seest thou in mee, for which thou shouldest thus afflict me? O wretch that I am, a most wicked one, a corrupted one,
defiled

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defiled within and without, how can I
plead any good duties done vnto thee?

But, good Father, thou art not ignorant of the generall vanity of man, who is euill in his best wayes, and the most pure of vs is imperfect. Pardon then my weakenesse, and giue mee that strength, and that zeale, and that obedience, and that perfect loue, that thou requirest.

Be vnto me a Father to instruct me in true wisdom; be vnto me a guide, to leade mee in that way that leadeth vnto life, that after my long estraying from thee, I may be at last brought home to thy blessed fauour againe, wherein is life, and liberty, and comfort, and fulnesse, and ioy, and rest, and peace for euer.

Oh happy is he, that is in thy protection, most happy is hee whom thou fauourest: for he is wise, he is strong, he is godly, he is fed, he is clad, hee is safe, and hee is rich in euery good thing.

When he calleth, thou hearest, when hee asketh, thou giuest; when hee seeketh, hee findeth; when hee is sicke, thou curest him; when hee is poore, thou prouidest for him, when he is sad, thou

thou comfortest him; when he is weary, thou easest him: when he hungrereth, thou feedest him: when he is in trouble, thou defendest him: when he is in danger, thou preservest him: when he is hated, thou louest him: and when he is dead, he then entereth into that life which is eternall, and then partaketh of the ioyes which are vnspeakable.

Oh, accept mee into this fauour, wherein are so many blessings certaine: furnish me with these blessings, wherein are so swæte contentations, and bestow on mee those graces that make the most despised in the world most honourable with thee. So shall my sorrowes be turned into ioy, my want into sufficiency, my teares into gladnesse, and all my miseries into godly mirth.

Deliver my soule from death, keepe my teete from sliding, let mee walke righteously befoze thee, and call instantly vpon thee, who performest thy promises, and sufferest none to depart empty away, that seeke thee with their whole hearts.

Oh send therefore, and saue mee from them that would deuoure mee, and from that which afflicteth me; for
my

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my soule is among Lyons; I wade as
thzough a raging sea: I dwell among
men set on fire against me, whose teeth
are speares, and whose tongues are as
a two-edged sword: let thy mercy ther-
foze and truth be my shield & buckler.

Thou hast euer been mine hope, helpe
me therfoze, and let not my troubles
increase, renew my ioyes, and set mee
vpon the rock of neuer-failing reliefe,
and let my rest and refuge be for euer
vnder the shadow of thy pzotection.

Bring to passe what is fit for me, and
which thou knowest expedient; let the
righteous see the blessed end of my
hope, that they may likewise talke of
thy glozy, and speake of thy pzaise.

And all men shall say, Verily, there is
fruit for the righteous: doubtlesse, there is
a God that worketh good for them that
are of a perfect heart.

O Lord increase my Faith.

The

The Motiue to the ninth Prayer,
for assurance of Gods
Providence.



He poore man, notwithstanding his present heavy burthen of affliction, hath and feeleth in himselfe an inward instinct of comfort, and in meere zeale of Gods glory, breaketh out into an admiration, as it were, of his infinite Maiestie, power and excellency, and consequently, recounteth the innumerable blessings, and infinite mercies of the Lord: who, so regardeth the frailty of man, as hee seemeth to winke at his many euils, confessing it the meere kindnesse, and free fauour of God, that all mankinde is not confounded for disobedience; laying vpon himselfe the guilt of his own sinnes, for which, beyond all other, the Lord may iustly punish him; acknowledging that hee more offendeth God by his sins, then he can appease him with his Prayers, and doth more moue him to anger by his transgressions, then hee can please him by his best zeale:

L

And

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And yet he longeth still to be at one with God, in whom he knoweth there is mercy and loue, and liberty, and reliefe: In hope whereof, and that God will remember his louing kindnesse againe towards him, hee will yet trust and pray, and be patient. And yet seeing his corruptions still strong to beat down his faith in God, prayeth God to bridle his vngodly affections, lest hee feare ouer-much, and so faint and giue ouer his suite; and desireth by the examples of *Iob*, *Ioseph* and *Dauid*, and other godly Fathers, that endured their troubles patiently, he may likewise be patient vnto the end. And thus rowzing vp his dead thoughts, and sorrowfull soule, with the sweet consideration of infinite comforts (which his louing God hath euer, and doth daily bestow vpon his poore oppressed children) he resolueth not to faint.

The ninth Prayer, in which the
poore distressed Man acknowledg-
 eth, that though God doe deser-
 uedly punish him, yet he assu-
reth himselfe that God
 will relieue him.

O Lord my God, thy name is most
 excellent in all the World, thy
 glory is spread abroad thorow
 the Heauens, and thy praise is vntered
 by all thy Creatures, as in an vniuer-
 sall harmony, thorow Heauen and
 Earth.

For thy mercies are infinite, and thy
 blessings without number, that thou
 hast bestowed vpon them all, especially
 vpon the Children of men, who yet a-
 mong all other Creatures, are most
 forgetfull, and aptest to breake out in-
 to strongest disobedience against thy
 Maiestie: and of thy free fauour and
 mercy it is, that all Adams issue is not
 utterly rooted out of the Land of the
 liuing.

And I for my part (Father most
 louing) cannot hold my selfe guiltlesse
 of

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of infinite evils, whereby I haue p^{er}cei-
ded greatest cause among many, that
thou shouldest punish even the whole
Wo^{or}ld for disobedience: but my selfe
especially I confesse wo^{or}thy of my
miserie, and not to deserue the vse
of the Fi^{re} to breathe in, nor of any
of thy creatures to be comforted by
them.

Wo^{or}thily therefore hast thou af-
flicted me, and wo^{or}thily maist thou still
visite me: for I see I doe rather more
incense thee by my sin^s, then appease
thee by my prayers; I more offend thee
by transgressions, then I can please
thee by my best zeale.

I faint at mine owne vnwo^{or}thines,
yet saine would I be at one with thee,
in whom is onely safety and succour,
and assured saluation, to them that tru-
ly refo^orme their liues, & rightly frame
their repentance, and sincerely follow
thy will, which is thine owne gift.

All this I desire to perfo^orme, and
distrust thee not: for thou hast promi-
sed pardon to the penitent, and reliefe
to the lowly, and to be with them that
seeke thee, and to hold them by that hold
by thee, and to instruct them that seeke
wisdom of thee.

For

Forasmuch therefore, as I haue so long cryed vnto thee, & so long sought thee, I will yet hope, though I shut vp my sad soule in silence, onely vnto thee, who wel considerest the inward grones, and rightly ponderest the sorowes, and sighes, and wants, and desires of thy distressed Children, though they seeme mute in their lips, and to speake nothing with their tongues.

If thou mightest at all haue bene pleased to heare by earnest cryes, thou mightest haue heard me: if it might haue pleased thee to succour mee by earnest desires, I might haue bene relieved. But loe, the time is not yet come, that thou hast appointed for my deliuerie, and therefore I will still wait, and not be weary; for my helpe, and my comfort, and my life, and my saluation dependeth on thee.

O brydle therefore all vngodly affections in me: let me neither murmur, nor grudge, nor feare, nor faint, but with patience (in well doing) tarry till thou haue decreed to haue mercy vpon mee.

For, is there not an appointed time for all things? Iob was brought low by thee: yet at thine appointed time

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lifted by againe. Iosiph was long afflicted in prison; yet when thou sawest the time, he was aduanced againe. Thy deare David was long and fiercely persecuted, yet at length established in his desired dignitie.

When the poore widow was euen at the end of her hope of further reliefe, her cruze of Oyle being emptied, and her vessell of Scale spent, euen then diddest thou send her a relieuing guest, by whom thou gauest her increase of necessary succour.

Therefore yet a little while, and my appointed time will come, wherein I shall be also deliuered out of all my miseries.

Yea, thou art my strength, and my portion, and my defence, and my saluation: thou seest my miseries what they are, and how many they be, and how heauy they lye vpon me: for thou that sendest them, art not ignorant of them; and thou that madest mee, well knowest what is fittest to preserve mee.

I am brought to the very pit of confusion, as the naturall man deemeth; but thou hast decreed the time of my deliery, to mee vnkowne, that
when

when it cometh, I may reioyce in
ther, and not attribute my recovery to
the fleshly aide of mortall men, which
I haue sought in vaine; yea, while
I called instantly vpon the, that I
might acknowledge all helpe to pro-
ceede from the, and all that the world
affordeth, to be but the effects of thy
loue, of thy power, and of thy prou-
dence.

O, blessed is the man whom thou
choicest, and causest to come vnto thee
by afflictions: for although he seemeth
to be a companion of Death, yet he li-
ueth by the secret sweetnes of the plea-
sures of thy inward consolation, and
safely dwelleth in the Courts of thy
protection, feeding on the lively assu-
rance of thy Prouidence and Love, and
fainteth not at any frown of the might-
iest on earth.

So am I assured, O Lord, that
thou art my portion, and thou tenderest
mee as a sonne, though thou visit me
with thy Rod, as a sinner: and that
thou wilt not suffer mee to fall bitter-
ly, though thou seeme to correct mee
harshly.

Although I seme to be depriued
of all hope of recovery of my wonted

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comfort, because I see no ready meane
befoze my eyes, noz present likelihood :
notwithstanding my long and instant
cyes, I will not synke, knowing
this, that thy loue is infinite, thy pow-
er wonderfull, and thy pzouidence past
finding out.

Foz if the stony Rocks, and the wi-
thered Iaw-bone; could yeld water to
refresh the thirsty : if thou couldst
send Manna from heauen, and meate by
a Haven, and feede so many thousand
people with little shew of bread : if
thou couldst send Quailles so plenti-
fully in the Desert, with infinite o-
ther things, miraculously foz thy
distressed Childzen : confirme my
Faith evermore, that I may con-
stantly beleue, that thou both canst,
and will in thy good time relieue
mee.

All power belongeth vnto thee: who
then will say, oz who can imagine that
thou canst not helpe when most neede
is? who will say thou hast not loue, sith
thou so freely hast done these many
and mighty things foz thy distressed
Childzen, that could not relieue them-
selues?

But loe (Lord) all things are thine,
the

the Heauens are thine, and the Earth
is thine, the Cattle in the fields, the
Fowles on the Mountaines, the Gold
and Silver, and all that is aboue vs
or beneath vs, is thine: who then can
say, thou canst not giue and bestow on
whom thou wilt, what thou wilt, when
thou wilt?

Thou makest the Corne to grow,
and waterest the Earth with thy sweet
showers from aboue, so that euen the
Beasts also of the field are fed, as by
the dew of Heauen.

With then that thou art Lord of all,
and with thou commandest and forbiddest,
with thou makest poore and en-
richest, with thou throwest downe and
aduancest, with thou triest and rewaredest,
and with thou doest what thou
wilt, in what manner thou wilt, to
whom thou wilt, and when thou wilt,
and no man can command thee or forbid
thee; I yield me wholly to thy will,
and craue onely to will as thou wilt-
lest, and doe as thou directest in all
things. Be it thus, deare Father, for
his merits that thou most dearly lo-
uest, that died, and rose againe for all,
and who liueth with thee, a Mediator
for all: for his sake, O Father, heare

L s

and

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and helpe mee in time conuenient.
Amen.

O Lord increase my Faith.

A Motiue to thankfulnessse to
G O D, *for Comfort and Reliefe*
receiued of him, after long
praying vnto him in the
time of necessity and
affliction.

P S A L. 28. 7.

The Lord is my strength and my shield,
my heart trusteth in him, and I was hol-
pen, therefore my heart shall reioyce,
and with my tongue will I praise him.



A no man knoweth how
profitable a thing phy-
sicke is, but he that hath
beene sicke, and hath
beene eased by it, noz of
what value faithfull
friends are, but hee that hath beene
brought to extreme neede, and casted of
their

their help: so none can sufficiently comprehend, how great the goodnes of God is, but such as haue bene tried by some affliction, and felt grieuous calamity, and haue bene deliuered by God, out of their dangers, and miseries, or in some measure bene ealed. And if he that in sicknesse hath receiued health by physick: if he that in his great necessity and want hath bin relieued by friends, doe not acknowledge the benefit receiued by either of them, will not all men of ciuill carriage condemne them of ingratitude? No, and far more, worthy is he to be condemned, that being afflicted by whatsoeuer meanes, and is deliuered by the prouidence and fauour of God, if he stand silent and mute, not endeavouring to giue God the praise and glory of his deliuey. This I confesse is my case, and no doubt there is no man exempted out of the number of them, whom God hath deliuered out of one danger, and affliction, or another: But some being blinde of that vnderstanding, see no other meanes of their deliuey, but their selfe-wit, policie, strength, or carnall meanes, neuer turning eye to the true helpe, the power and prouidence of God: and that is the cause.

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cause why (as there were of ten Lepers, but one returned to give thanks to Christ) so few, scarcely one of ten that receive blessings and comforts at the hands of God, returne thanks truly to God for the same, and yet there is not one of what estate, degree, or profession he be of, but must (if he be not an Atheist) acknowledge himselfe a debter vnto God in this behalfe, who requireth but onely thankfulness for al his benefits. Some may say, they were neuer afflicted, neuer oppressed, neuer distressed, neuer in danger, for they haue had continual prosperity, and therefore could neuer obserue, wherein God hath shewed them any such needfull deliuerance: some are borne noble, some left rich, many preferred to Offices, and that immediately of their Parents, Friends, or themselves, neuer conceiuing that the hand of God had a share in these. And therefore (if to any) they giue the glory to the wrong meanes, forgetting their Creator, by whom they were made, preserved, and by whom they were (indeede) preferred to place of dignity or profit, by whom they were taught and instructed in the mysteries, whereby they become glorious

ous in the world, and so become graces
 lesse vsurpers of Gods gracious and
 free blessings : in recompence whereof
 it is often obserued, that God (as it
 were) winking at their vanities for a
 time, permitteth them to runne their
 owne race, vntill they fall into some
 apparant dangers: as some into want,
 some into disgrace, some into sicknesse,
 some into the hands of Enemies, some
 into grosse satulity and foolishnes. In
 all which they run vnto their former
 vaine considerations, seeking redresse
 by wrong meanes, and finding none,
 they then consult with some better
 guide, who set them in the way to seek
 God, who being mercifull, refuseth not
 to be their refuge that come vnto him,
 at length, by faith in prayer, who yet
 will seeme not to heare them by and
 by, when they speake vnto him, nor to
 giue what, and when they aske, to
 make them the moze earnest and ser-
 uent in asking, and finding at the
 length Gods fauour, and receiuing in
 some measure what they want, then
 the vpright in heart (as David saith,)
 become thankfull, hauing gotten
 comfort from the Lord, they willingly
 giue him the glozy: the true Chils
 den

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Children of God cannot rest contented, when
 God hath refreshed them with his mer-
 cies, till they haue truly giuen the Lord
 againe his due praises: a marke to dis-
 tinguish the Children of God from the
 wicked, who swallow vp all Gods
 blessings, namoly the profitable and
 pleasing things of this life, ascribing
 the glory, and doing their Sacrifices
 (as it were) vnto their owne armes for
 the same: what blessings soeuer God
 doth bestow vpon them, they are ne-
 uer the fuller of thankesfulnesse, nor
 made thereby the more obedient to
 God, like the Lake Asphaltis or the dead
 Sea, whereinto Iordan runneth, the
 water of it selfe being salt, becometh
 nothing the fresher by the sweetenesse
 of the qualitie, nor the bigger by the
 quantitie of the water of Iordan; they
 take from the Lord without giuing
 againe, like barren and vnprofitable
 ground, that receiueth the seede, but
 returneth none, and therefore is decreed
 vnto burning (as the Prophet Hosea
 saith) whose end is to be burned. Let vs
 therefore learne to be thankfull to
 God for every benefit receiued of God,
 which if it increaseth not thankfulness,
 it increaseth iudgement. It is a dan-
 gerous

gerous thing to forget God, in thanksgiving, neglecting heauen, and heauenly things, and to minde the world onely and worldly things, they that preach vnto themselves peace, without peace with God, in what outward state of contentment soeuer they stand in their owne conceits, and in the view and admiration of men, they be but in slippery state, though they seeme to haue no occasion to flye vnto God for succour; they are in deeper danger then he, whose estate without seemeth most dangerous, who yet within hath an assurance of the helpe of Iehonah. Such as to whom Christ spake, Ioh. 16. Verily, verily, I say vnto you, ye shall weep and lament, but the world (such as haue all things in the world at their desire) shall reioyce, and ye shall sorrow, but your sorrow shall be turned into ioy.

You shall be deliuered from all your dangers wherein you shall reioyce, and glorifie God for your deliuerance, whereas this sentence being turned contrary, may be applied vnto such as forgetting their duties and thankfulness to God, because they are full, and thinke they haue no neede of Gods assistance; Verily, verily, I say vnto you,
ye

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ye shall reioyce and triumph, but the godly shall lament and mourne, ye shall laugh, but your laughter shall be turned into weeping.

But I will leaue the ingratefull Worshippers, whom not I, but God will iudge, and will onely seeke to stir by my selfe and others that are afflicted to flye vnto God, as I haue done, assuring them in the good time they shall be comforted. And let patience haue it true worke in you that are in any affliction, and let true thankfulness appeare in you, that haue bene any way comforted by the Lord. Patience and Thankfulness are qualities, or rather vertues, obserued onely in the Children of God, yet are they not in these accounted foolcs or mad men? for if a man that feareth God fall into penury, pouerty, want, or into any kind of misery, or is ouer-taken with any strong temptation, or tryed by Gods visitation, he is censured according to the naturall and carnall opinions of the worldly minded; who as they are blinde in heavenly things, as in the secret disposition of the things of God, so iudge they amisse of the man afflicted, holding him as a
man

man accursed of God, because he is chastened of God: and themselves, whose matters prosper wel in the world, to be only blessed as by desert: and this breedeth such contempt of the rich towards the poore fearing God, and this usurpeth such reuerence of the poore towards the rich, both which especially procede of an ouer-god opinion that the rich haue of themselves, & of a base conceit they haue of such as are of law estate, though they be the dearest children of God: which in the rich is arrogancy, and in the poore fearing God, humility: yet it often commeth to passe, that the rich are made poore, the high are made low, & the most glorious become despised: and again, the poore are made rich, the lowly exalted, & such as were befoze despised, become honorable euen among men, according to the saying of the blessed Virgin: The Lord sheweth strength with his arme, hee scattereth the proud in the imaginations of their hearts, he putteth downe the mighty from their seats, and exalteth the humble and meek, he filleth the hungry with good things, and sendeth the rich empty away. These are the works of Gods iustice & prouidence: his iustice then sheweth it selfe,

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ye shall reioyce and triumph, but the godly shall lament and mourne, ye shall laugh, but your laughter shall be turned into weeping.

But I will leaue the ingratefull Worlblings, whom not I, but God will iudge, and will onely seeke to stir vp my selfe and others that are afflicted to flye vnto God, as I haue done, assuring them in the good time they shall be comforted. And let patience haue it true worke in you that are in any affliction, and let true thankfulness appeare in you, that haue bene any way comforted by the Lord. Patience and Thankfulness are qualities, or rather vertues, obserued onely in the Children of God, yet are they not in these accounted fooles or mad men? for if a man that feareth God fall into penury, pouerty, want, or into any kind of misery, or is ouer-taken with any strong temptation, or tryed by Gods visitation, he is censured according to the naturall and carnall opinions of the worldly minded; who as they are blinde in heavenly things, as in the secret disposition of the things of God, so iudge they amisse of the man afflicted, holding him as a
man

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selfe, when hee plucketh downe the ingratefull arrogant, and his prouidence in prouiding for, and exalting the faithfully thankfull poore man.

The first cannot pretend iniustice or wrong in God, for taking away from him that which he falsely suggested to be his, in such sort, as he was not beholden to God for it: neither can the other (nor will hee) assume vnto himselfe merit to haue that bestowed vpon him by desert, which he cannot but acknowledge, and thankfully accept to be the free gift of God: as God is iust, so is he mercifull, and euen in this case of his iustice hee sheweth mercy, to the end men may seeke and finde mercy: and in this case of his prouidence hee confirmeth his mercy, and performeth his promise: the one to moue to thankfulness, the other to increase and continue it: hee interrupteth the haughty and high-minded in the way of their pride, fatherly to reclaime them from the way of death, the end of Gods corrections. The godliest men are many times, and by many meanes likewise plunged in dangers, but they seele in their sharpest afflictions sweetest comforts: for though they seele the
rod

rod of Gods correcting hand; yet they hold fast by the staffe of his mercy, praying vnto God for deliuerie, not as they will, but as the Lord will: not for their owne priuate benefit onely, but also, and especially, that his gloze and power, by their deliuerance, might be the moze celebzated of all that feare him: for there is not a moze forcible inducement of imitation then successe: when men see the issue of another mans course, they will in discretion follow or forsake, as is the profit or danger, especially men of one profession, obseruetime, and meane, and matter, and place, and person, of precedent good or euill: and by the same endeuour to frame and shape vnto themselves a course answerable for their owne priuate commodities, this is the manner of worldlings: and shall not the children of God make vse of other mens most blessed successe, of faithfull prayer for deliuerie out of their miseries? who being in danger, seeing before his eyes the manner how another in like perill was deliuered, and will not take the same way to be releued? It is the nature of true godlinesse to publish euery benefit receiued at the hands of God,

as

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as David in many places by his owne example, and many other holy men haue done: and left their examples for vs to follow, to the end that all, were it possible, might be partakers of the knowledge of Gods prouidence & loue towards all that seeke him with a true zeale, contrary to the course of worldly men, who couet to conceale the meanes whereby they atchieue commodities, not willing that any should partake of their gaine. The man of God hauing that celestiaall Jewel in what measure soeuer, willingly and freely maketh all others that are desirous, partakers of it, that all may grow likewise rich in the same faith, knowledge, and vertue with him; the godly much reioyce in him that most excelleth in diuine vertues, not disdainig any for his pouerty or basenes of his worldly estate, but embracing the pouerty of the body, & the estate of outward wants, in regard of the inward riches of the minde: for as hee that seemeth rich in outward things, may be indeede a banckerupt; so hee that is poore in carnall things, may be rich in heauenly: else were the miserable poore man moze wretched then any creature, that walketh or crawpeth

creepeth vpon the earth, flyeth in the ayre, or that floateth in the waters: of whom all haue a contented being; but the poore oppressed man hath no comfort at all, if he be not inwardly comforted of God: in whom if he be truly comforted, his comfort is beyond all that the world can afford.

The worldly farmer, the rich Merchant, the gallant Gentleman, the honorable person, and the greatest Monarch without the same, hath no true comfort, but earthly and vanishing shadows of things without true comfort or continuance: yet is not this so taken, nor so accounted; for the glorious haue onely terrene reuerence, receiue their glory from the basest: but the poore despised, haue confidence in God, haue their glory from aboue: whereunto no earthly honor can compare. This then may worke in them patience to beare the burthen of misery, here for a while, and for euery small benefit or blessing which God shall bestow vpon them to be truly thankfull, and yet not to delect themselves, and be so carelesse of their estates, as to neglect all lawfull meanes of worldly prosperitie, because pouerty, affliction,
and

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and persecution in the godly, seeme to be a glorious title, bearing as it were, the Crosse of Christ thereby. But so farre to endeouour to atchieue necessary ability and outward peace, as that ambition may be farre from the thought in desiring; and avarice in vsing, or repineth against what God sendeth. And to be carefull, diligent, and faithful in the execution of their callings, praying for a blessing at the hands of God: and if endeouours prosper, alwaies to returne for all things praises vnto God, that maketh all things prosper vnto vs: and if the industry of our bodies, and the continuall care of our hearts cannot attaine to that which we thinke fit, we must rest contented with the portion allotted by him vnto vs, who knoweth better what is fit for vs, then we our selues; and yet neuer to giue ouer praying vnto the great giuer, who will neuer faile to adde more and more comfort, as hee seeth most iust occasion, best knowne to himselfe, & can turne all our crosses and deepest afflictions to our greatest consolation, when the best and most pleasing earthly delights tend to the euill of such as haue them, and either
abuse

abuse them, or be not thankfull for them. Such as are ignorant of the discipline which God vbleth to instruct and educate his children, can conceiue of no comfort in crosses, because as they are strangers from the Schoole of God, so learne they not the things belonging to such as are Gods disciples: but condemne what is to be approued, and approue what is to be condemned; holding no man happy, but he that prospereth in his wayes, and he to whom all things succede according to his heartis desire, when in deede nothing is more dangerous, then fulnesse of all things, which breedeth security, and security killeth all other vertues, and reuiuerh all vices: carnall security plucketh by faith (as it were) by the rootes, Faith being the tree of all vertues, it dying, Neglect of God, and all goodnesse, beginnes to branch, and beares forgetfulnesse of duty to God and men. Where then is thankfulness? Where is giuing Glorie to God? Where is prayer and seeking to God for blessings, when he findeth no cause to aske, for what he supposeth he enjoyeth? blessing himselfe in his own wretched estate, which he foolishly

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ly deſmeth a moſt warthy and incom-
 parable portion. But he that is godly,
 abandoneth all carnall ſecurity, ac-
 knowledging himſelfe ever in ſo
 great danger, as when he carnally
 thinkes himſelfe moſt ſafe, and there-
 fore taketh continuall occaſion to ſpe
 unto God for daily ſupply of daily
 wants, hauing no aſſurance of the
 continuance of any earthly thing, but
 from day to day: and therefore daily
 and hourly acknowledgeth the good-
 neſſe of God, in giuing him what hee
 daily enioyeth. He forgetteth not that
 all things that he hath, he hath from
 God, his creation, his life, the uſe of
 all his limbes, his ſenſes, his ſoude, his
 raiment, his health, his ablenefſe to
 perſorme the leaſt duty in his calling,
 and whatſoeuer elſe, inward or out-
 ward, he holdeth them at the will of
 the Almighty, to whom he prayeth for
 all graces and diuine vertues, that he
 may be furniſhed with that riches that
 none can poſſeſſe, but ſuch as haue
 them from that great God, who gi-
 ueth to them that aſke, and vpbrai-
 deth no man, neither denyeth he any mans
 request, if it be according to his will
 reuealed in his word: and for all that
 he

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he giueth, requirerh onely true thank-
fulnesse for requitall: not that thank-
fulnesse, which some carnally minded
rich men would seeme to affoord him, a
cap bailed with both the hands, with
wordes onely, I thanke God: This may
be counterfeited and lip-thankfulnessse,
which God respecteth as the offering of
hypocrites. The organs of the tongue
& lips are necessary instruments to de-
clare the meaning of the heart, if they
moue by the power of a feeling spirit:
but if the mouth speake in these diuine
offices what the heart inforceth not, it
shall not onely not profit, but witness a-
gainst the heart & conscience that deepe
dissimulation befoze men, & hypocrisse
befoze God, that shall worke their own
iust condemnation. But wee must fall
downe vpon the knees, not onely of the
outward body, but of a liuely feeling
heart, & acknowledge that all we haue
receiued, to be his blessing, and especial
gift: which if we can rightly performe,
it will follow, that of the same faith wil
proceede with wordes of thankfulnessse,
workes of obedience, which God ac-
cepteth aboue all sacrifices whatsoe-
uer. But who so still asketh and recei-
ueth blessings, and onely saith, They

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are

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are the gifts of God, and disposeth of them contrary to the rule which God hath prescribed in his Word, that thankfulness will returns into his bosome as sin, and he be imputed a platine vsurper of his blessings. For, as when a man by faire and flattering meanes obtaineth any thing of his friends, and hauing obtained it, relecteth the kindnesse of the giuer, and becommeth ingratefull and unkinde, what is it but mere extorting of the thing obtained? Although the all-seeing eye of God fore-seeth the heart, and knoweth how and to what end wee aske, whether for our owne gaine, or his glory: and hee often bestoweth great benefites vpon men, neuer desiring them in open speech. The very groanes of the heart ascend vnto God, and God is moued euen with the mere desires, and that oftentimes when they proceede not of faith; yea, hee granteth the very things that the wicked long for, but not for their comfort, onely to fulfill their carnall appetites, to make them so much the more beholden to him, for their worldly and corporall prosperity, and makes their condemnation so much the more iust, by how much

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much they are inexcusable, for not serving God in true obedience, which is the summe of most acceptable thankfulness for all blessings. It is the nature of all men, to couet earthly things, which we see God giueth to the rull as well, and in greater measure then to the godly: yet are the godly farre more thankfull for their smallest, then the wicked for their greatest portions; which last doe hunger and thirst continually to adde more and more corporall meanes vnto what they haue: and no abundance can make a stay to their coueting, neither can there be satisfaction to the couetous. And howsoever it increase, all their thankfulness is swallowed vp in their Chests, or cast vpon their fields, giuen to their wits, to their Art, or drowned in their vanities, the backe and belly haue their condigne gratifications of the most, and they are most beholding to some, who rest as much indebted vnto these two, in answering their necessities, as vnto God, in a sort, to whom they owe many, and will neuer pay any thanks. And yet the prophaneest of these will say, that all the things they enjoy, are the gifts of God. But as for

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the cordiall and true thankfulnessse, it is a language vnknowne vnto them. The blessings of God to many, may be compared to sweet showres, and our hearts to dry ground, receiuing them to refresh it when it is weary, but returning no drops backe againe: no more doe vnthankfull men returne condigne thanks for Gods greatest benefits, but as the Sun by his force and exhalations, draweth by the moistures of the ingratefull earth by force, so when men can keepe their vsurped and extorted earthly blessings no longer, then they bestow them, and yet oftentimes not at all consulting with the true owner, God the lender, but bestow them to some such ends as are displeasing vnto him, as was their former abusing them. They dispose of them by their wils, as it were against their wils: their Testaments are as testimonies of their vnwillknesse to leaue what they so dearely loued, which proueth their grosse ingratitude, euen in their last conflict with death, who commonly is not so cruell an Enemy, but he telleth a man by one token or another, that he must prepare himselfe to endure his encounter, sometimes

times many dayes, many moneths, and often many yeeres befoze he shew his bittermost foze: in all which time, the most forgetfull and most vnthankfull man might call himselfe to minde, and consult and consider wherefoze, and by whom the things he enioyeth were bestowed vpon him: if by his owne deserts, or by his owne meere industry, let him then kisse his owne hand, as the authoz of his happynesse: but if it came of the free gift and meere beneuolence of God, let him rather cut off his hands, then rest vnthankfull to God, who can turne (as we see) wealth into wretchednesse, mirth into mourning, health into sicknesse, strength into weakenesse, and all whatsoeuer a man in this world delighteth in, into bitternesse and wormwood: all which may be assured to turne to their good, whosoever rest patient and thankfull. Who then will not affoord so small a recompence for so great blessings?

And all thankfulness is comprehended vnder this one word Obedience. Sacrifices were acceptable duties done in their time vnto God, but obedience is moze acceptable then all other kindes of sacrifices. This obedi-

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ence consisteth not in the outward ceremonies of performing onely the outward duties required at our hands, as to liue in this World without doing hurt to others, in paying that wee owe, in doing good to such as doe vs seruice, and to loue them that loue vs: but in doing good to them that doe vs hurt, in giuing them that take from vs, in forgiving them that offend vs, in louing them that hate vs, in feeding them that wee see hunger-starued, in cloathing them that we see want their corporall couering, in comforting the sad and sorrowfull, in visiting such, both with counsell and aide, that haue not their wished liberty of Body or Minde, and in performing such other offices of Christian commiseration and piety, as are commanded vs in the Word of God, to be done towards our Brethren and Neighbours. These are outward woꝝkes, which being performed by a feeling heart, touched with the Spirit of God, are sweet sacrifices to God, and are accepted of God, as that true thankfulness, which God requireth in recompence of our abundance, which God so freely and louingly bestoweth vpon vs aboue others in
this

this life: and for his spirituall gifts and blessings, as the blessing of the inward peace of conscience, the blessing of the knowledg of his Word and Testimonies, the benefit of Faith, of Repentance, & of other diuine graces, hee onely requireth the true vse of them, as to loue him aboue all things, to liue in sobriety, temperance, in his feare, in the exercise of true religion, in prayer, in hearing his Word preached, in reading the same with reuerence, in continuall going forward from faith to faith, from one heavenly vertue to another, and in behauing our hearts inwardly, in such a liuely and willing remembrance, and execution of his diuine Will, as nothing may miscarry vs from what hee hath commanded, or draw vs into what hee hath forbidden.

Thus if hee finde vs prepared, hee will then, as hee hath promised, blesse vs more and more, and giue and bestow vpon vs, more and more of his spirituall benefits, and adde vnto our stocke and store such abundance of all necessary outward things of this life, as wee shall not onely be able to fede, cloathe, maintaine, and relieue our

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selues with wished contentment, but
 will giue such continuall increase, as
 we shall be able to performe these for-
 mer duties to his needy members, and
 thereby not onely testifie to the World
 our Faith by our workes, who will
 glorifie God for vs: but God shall see
 our faith in him, and approue our out-
 ward workes amongst men, to be good
 by our faith. These being the fruits of
 true obedience, and obedience the most
 acceptable sacrifice of thankfulnesse, a
 worke not onely not painefull or redi-
 cus, but most sweet vnto the soule, let
 vs embrace it as the true wisdom, which,
 for the sweetenesse, passeth the
 honie and the honie-combe, and for pre-
 ciousnesse and worth, of more value
 then the finest gold, or dearest earthly
 Jewels. Who will not then apply
 his heart vnto this most acceptable
 thankfulnesse, to which is promised
 a new and daily renewing of blessings,
 one blessing shall follow another, as
 the sweet drops of the morning dew:
 happy is the man that is in such a
 case. But most unhappy the man for-
 getting God, and Gods benefits, nay,
 who offereth the sacrifice of praise in a
 false, or a cold, or counterfaint manner,

as Cain did, who would be seene to
 giue vnto God part of his earthly a-
 bundance, but because it was done
 with no true affection, it was not ac-
 cepted: no more are these vnworthy
 praises, which many worldlings seeme
 to flatter God withall, offering the
 Sacrifices not of idle, but of hatefull
 foules, though in common speech they
 can make semblance of great piety:
 As when they speake of Gods bles-
 sings, the increase of their Corne,
 Oile, and Wine, the prosperity of
 their Cattle, the long continuance of
 the health of their bodies, good suc-
 cesse in their affaires, they can vse an
 outward kinde of humiliation, bow-
 ing their counterfait knee, and railing
 their dissembling Bonnet; as if the
 true praise of God consisted in these
 ceremonies, when indeede their hearts
 are full of Avarice, their hands of
 Bribery, and their lips of dissimulat-
 ion. Hath God respect to these kindes of
 offerings? No, he accepteth the obedi-
 ence to his will: and his will is, that
 thankfinesse to him (being in heauen
 not seene) should begin in earth, in do-
 ing good to our brethren whom we daily
 see: else though God vouchsafe to see

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(as he did vpon Cain) a marke vpon ſuch vngratefull diſſemblers, that they come not into miſfortune in this life, like other men, yet it ſhall be a marke of their reprobation, which they ſhall carry with them to their eternal graues. Had not the men of the old world great bleſſings at the hands of God? But where was their thankfullneſſe? The earth was full of cruelty: a baſe recompence for ſo many bleſſings: yet did thinke themſelues very ſecure: yea, when God in his ſecret Juſtice prepared their general confuſion. Was God ſo ſtrict in obſeruing, & ſo ſeuere in puniſhing the whole world for vnthankfulneſſe, hauing but the Law of nature their guide? and will hee be leſſe to a ſtiffe-necked people, or to one diſobedient perſon, hauing the uſe of his word? Is not mans vnthankfulneſſe towards man, cenſured in moſt euill part by man? how much more mans vnthankfulneſſe to God? Laban found great benefit, and many bleſſings to grow vnto him in his earthly eſtate, by Iacobs faithfull and true ſerutce, yet how vnkindly did he reward him? Gen. 31. 2. Yet ſee the mercies of the Lord, who ſeeing thankfull Iacobs afflicted heart,

vnder

vnder his vngratefull and seuerer Mas-
 ter, wrought his deliuerie, and sent
 him from cruell Laban, rich. But did
 Iacob attribute his successe, and in-
 crease of his wealth, to procede from
 his care and industry: or did he attri-
 bute it to his Art of speckled Rods:
 No, hee confessed by whose meanes he
 was so blessed, namely, by God, to
 whom, as to the Authoꝝ of all the good
 that befell him, he gaue the gloꝝ, say-
 ing, (at his returne) Ouer this Brooke
 I came with my staffe and scrippe onely;
 but loe, Lord, I now returne with mighty
 Droues. Here was the true and liuely
 image of the Sacrifice of praise in gods
 Iacob, and the very picture of ingra-
 titude in vnthankfull Laban, giuing
 thanks neither to God noꝝ Ben, foꝝ
 his prosperitie.

Many Labans now liue, that receiue
 the benefits of poore mens traueis and
 endeauours, and at the hand of God,
 rich blessings; and yet they will not
 admit, either the helpe of man, noꝝ the
 pꝛouidence of God, to be the meanes
 of their aduancement, but their owne
 wit, policie, desert, or humane friend-
 ship: and to defend their grosse and
 vnpiou ingratitudes, like not to at-
 taine.

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firme, that the Seruant that laboureth is worthy of his hire, I am (saith this carnall Logician) the Seruant of God, and therefore worthy of the gifts I receiue from him. Such hellish Syllogisms worldly men, the Schollers of perdition, can frame against themselves, not finding the subtilty of the Diuell in these Arguments, who strueth to colour by his Sophistry, this erroneous conceit of theirs, in assuming desert to receiue good, where they deserue to receiue euill euermore.

The Seruant of an earthly Master may performe in some measure his Masters worke, and may thereby deserue his promised hyre: but who so thus pretendeth himselfe to be, or is indeede the seruant of God, by whom a lawfull calling may be assigned him, howsoever he wade in the execution of his externall vocation, yet hee cometh so farre short of his true duety commanded, as he not onely meriteth no earthly or temporall benefites, but to be corrected with many stripes. As who so looketh into, or compareth his owne performance with the Commandements of God, shall finde himselfe so

so farre behind with God in thankfulness for his least benefits, as he shall be giuen to confesse he is vntwoorthy of the Bread and Rayment, (be it neuer so meane) that he receiveth: which also, how meane soever it be, it is the gift of God, and in no other, nor by any other meanes made ours, but in Christ alone, without whom the greatest Riches, the most glorious Estate, and most wished earthly prosperity, becommeth a curse vnto them, that make them not theirs by him that is blessed for ever. Heathen men are thankfull vnto their false gods, for the supposed good turnes they doe receiue of them, and in recompence they do not onely giue verball thanks, but will offer vnto them, euen their dearest Children in Sacrifice, to shew their thankfulness. And yet such as receiue euery day new blessings of the true God, yea although their plenty and health neuer so much increase and continue, they will not offer vnto him the least part of their superfluous Store, in giuing it to the Poore, in whom euen Christ himselfe maketh Petition for a cup of cold water, (as it were) and yet can hardly obtaine it at their hands, that will

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will not sticke to affirme they are most thankfull to God. But know that God will not be serued as Men are. Masters can no further iudge of their Seruants and their seruice, then they see: the idlenesse and loytering of their Seruants they may in presence obserue, but the hidden and concealed falshoods they cannot discern: and if it be discovered, it is but by doubtfull meanes, as by coniecture, or report: but our great and all-knowing Master hath neuer his eye from our work; nay, he seeth and knoweth our wilks, the secret idlenesse or vanity of the heart, howsoeuer the hands or lips may seeme to labour in the praise of God before men, he can finde out our counterfaine holinesse, and dissembling thanks. It is no hote to tell men, We be thankfull to God, though men cannot reprove vs, nor distinguish betwene our dissimulation and true thankfulness. Who would or could haue condemned Ananias and Saphira, that voluntarily gaue the most part of their goods to the vse of Gods people? yet the holy Ghost finding their hypocrisie, gaue them the reward of death, for that which they concealed from men.

Man.

Man could not haue found out the
 brybery of Gehezi, nor the hypocritisme
 of Iudas. It is a dangerous thing to
 dally with holy things, much more
 to dissemble with him that is most
 holy.

Ingratitude is a contemptible
 vice, yet not so odious as is hypocriti-
 call vnthankfulness, for by the one,
 man findeth apparantly, who are
 thought vnworthy of a second good
 turne, but by the other, man is drawne
 to doe a fauour vnto the vnderferuing,
 that by dissembling insinuation, and
 counterfeit thanks for a former, ob-
 taines a second kindenesse, when in
 truth hee is meere vnthankfull for
 both: but God is not thus ouer-ta-
 ken, he cannot deceine by dissembling
 gifts, nor be deluded by counterfeit
 thanks. And yet God oftentimes gi-
 ueth new gifts, as health, wealth,
 honoz, office, fauour of friends, a good
 wife, and dutifull childzen, and many
 such like earthly blessings, to the most
 vnthankfull, by which the mindes of
 carnall men are so much the more be-
 sorted, in obseruing that all things
 succede so well, they thinke God is
 well pleased with them, flattering
 them:

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themselves, that they stand much in Gods fauour, because their occasions succede better then other mens, perswading themselves that to keepe a formall & morall course of life among men, and to make a superficiall shew of thankfulness vnto God, and at their death to allot some matter of forced beneuolence to the World, as the building of an Almshouse, Hospitall, Colledge, or such like, is so high a recompence to God, for the loane of his benefits, as he resteth rather in such a benefactors debt for this good deede, then such a vaine-glorious giuer indebted to God for his long vsing and abusing of his blessings.

By which, I condemne not such workes, tending to charitable vse, as are done in due time, and by men, first, seeking to be themselves in the true fauour of God, before they so seeke the glory and commendation of the world: for I presume to say, that the bestowing of mens goods, while they are their owne, by their owne hands, in secret to the needy members of Christ, is more acceptable to God, then the former (though commendable) intendments after their deaths: while we liue, we know

know what is for the time in our disposition, but after death we cannot take knowledge what course will be taken with that we intend to best actions: neither doth the giuing after death, testifie a mans assurance of Gods prouidence, as doth the liberall giuing in time of life: for who so keeps his treasure till hee dye, hee leaue it perforce, and against his will, which no man can deny, and though he grieue to forgoe, he cannot feare to want them: but hee that giueth in his life time, giueth in assurance, that hee that gaue it him, and made the promise of rewarding the Giuers to the poore, dependeth so surely thereupon, as hee shall neuer want what may be sufficient, which indeede is a worthy testimony of truest thankfulnessse to God, for the things he enioyeth in this life.

Prepara-

Preparatiues to thankfulnesse.

Saluation belongeth vnto the Lord,
and his blessing is vpon all that are
his, Psal. 3. 8.

The Lord hath heard my petition,
the Lord doth receiue my Prayer,
Psal. 6. 10.

I will praise the Lord with my
whole heart, I will be glad and re-
ioyce in thee, Oh thou most High,
Psal. 9. 1.

Lord, thou hast heard the desire
of the poore, thou preparest their
heart, thou bendest thine eare vnto
them, Psal. 10. 17.

In my trouble did I call vpon the
Lord, and cryed vnto my God, hee
heard my voyce out of his Temple, my
cry came before him, and he helped
me, Psal. 18. 6.

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I sought the Lord, and he heard me; yea, hee deliuered me out of all my feare, Psal. 24. 7.

Taste ye, and see how gracious the Lord is: blessed is the man that trusteth in him, Psal. 34. 8.

Let the Lord line, and blessed be my strength, and the God of my saluation be exalted, Psal. 18. 46.

Thou art my Lord, my well doing extendeth not to thee, but to the Saints that are in the earth, Psalme 26. 2. 3.

THough men by their best gifts cannot enrich God, yet they must bestow Gods gifts to the vse of his children, and that is the best recompence they can make vnto him for all his earthly blessings, and to be obedient vnto him according to his will reuealed in his Word, is the Sacrifice wherewith hee is pleased for all his benefits spirituall and corporall, which who so neglecteth, is meere vthankfull, what shewes so euer he maketh
of

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of outward Thankesgiuing. Therefore e-
uery faithfull receiuer of any his blessings,
will fall downe before his Maiesty in this
or the like manner of hearty thankfulnes,
to manifest with his words, the inward
willingnesse of the heart,

A generall thankesgiuing vnto
God, for all his benefits, spiri-
tuall and corporall,

Eternall God, and euerliuing, and
most louing Father, I the poorest
and most unworthy of all thy crea-
tures, doe bowe and prostrate the
knees of a truly thankfull heart vn-
to thy maiesty, yeelding vnto thee all
humble, vnfained, and possible thanks
for all thy fatherly saoures, both di-
uine and corporall; aboue all (Oh
Father) I thanke thee, for that thou
diddst elect and chuse me to saluation
before all worlds: for that thou crea-
tedst mee being nothing, and being
borne a sinfull reprobate by nature,
diddest redeeme mee from Satan and
hell, and adoptedst mee one of thine
owne children, by thine owne Sonnes
bloud

bloud, in whom, and for whose sake, thou acceptest me an heire, with thy Saints, of the glory of Heauen. And for mine assurance here in this life, hast giuen mee not onely thy promise in thy Word, but hast sanctified mee with thy holy Spirit, whereby I beleeue: and can in some measure resist the motions which arise in mee, by meanes of that originall corruption which I brought into the world, and beare about mee, which could not but condemne mee, were-it not that the death and resurrection of Iesus Christ the righteous did iustifie me by a lively apprehension, and a faithfull feeling of his most free merits, working for me, and in my behalfe.

These most sweete spirituall fauours so farre surmount the apprehension of the most wise in the world, and any feeling to the comfort of carnall men, that they cannot assure themselves of their owne saluation, a more miserable estate then which cannot light by on man. How much then, Lord, am I wretched creature, bound vnto thy free mercy, in choosing mee to be one of thine owne by Adoption, and to giue mee the earnest-penny of thy Spirit,

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to assure mee thereof, and that so farre
 from presuming vpon any desert of
 mine owne, as I wholly condemne my
 selfe, and acknowledge all my hope
 and assurance to be wrought in me by
 thine owne free loue, I vnworthy, de-
 serving nothing lesse, deserving rather
 thine heauy and high indignation, and
 consequently thy iust Iudgements,
 whereby, in stead of my free election, I
 should be reiected, in stead of my re-
 demption, I should be condemned, and
 to be retained in the fearfull power and
 bondage of Satan and hell: in stead
 of my sanctification and iustification,
 I haue merited reprobation, and yet,
 deare Father, in the abundance of thy
 fauours, I haue, and doe intoy the bles-
 sings of all spirituall comfort and con-
 tentment, and withall haue intoyed so
 many corporall comforts, and earthly
 graces at thy hands, as are moze in
 number then my sinnes, which are
 moze then the dust of the earth: my life
 I had of thee, the continuance thereof
 of thee: the health of my body thou
 preservest, and when I haue beene
 sicke, thou hast healed me. In my hun-
 ger thou feedest me, and refreshest me,
 when I am thirsty: thou cloathest me,
 and

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and which is moze, thou bearest me as
the Eagle doth her young, euen vpon
the wings of thy prouidence: so that
I haue bin defended from infinite im-
minent dangers, both from the perill
of the sword, and the plague, and from
the violence of many misfortunes
which might haue befallen me, where-
by had I not bene protected by thee,
I had perished long agoe, and many
times being poyze, thou hast relieved
me: being entred, thou hast kept mee
from the power, and open force, and
secret deuices of my many enemies.
And moreover, which is not the least,
(Lord) thou hast not onely giuen me
the vse of my limbes, and seruice of my
senses, but hast taught my heart to
conceiue, and my hands to performe
that, by which, in thy prouidence, I
profit in my calling, and liue. Now
then, most gracious and louing Fa-
ther, am I bound vnto thy diuine Ma-
iesty, for such and so many heauenly
and spirituall blessings, and corporall
and earthly benefits, the least of which
as I haue not deserued, so can I not
make recompence vnto thee for the
least? But as thou hast freely bestow-
ed them all vpon me in Christ: so in
Christ

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Christ I returne to thee the glory, in whom thou art well pleased, and in him reconciled vnto mee, or else would the benefites which I receiue, become rather a curse then a blessing vnto me.

O that I were therfore of wise dome sufficient, of power able, in disposition willing, and in zeale so feruent, as I might powze forth thy deserued praises with a ioyfull heart. But, good father, accept the sacrifice of my willing minde, and impute not vnto me either weakenesse or vnwillingnes, vnthankfulnesse or forgetfulnesse of this high duty, forasmuch as that all-sufficient Lambe sacrificed for mee, mediateth as well for me, and in my behalfe my inward thanksgiuing, & presenteth them vpon thine altar of mercy, as he euer presenteth vnto thee my prayers for pardon of my sins. Of my selfe, Lord, I cannot bring thee Abel or Elias sacrifice, but an heart of true thanksgiuing, which it may please thee to accept, as thou didst the sacrifice of Bullockes and Goates. And let mee, Lord, be truely able to offer vnto thee Davids morning and euening sacrifice of praise: especially that most swete and preuailing sacrifice of full obedience

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blence which thou so much acceptest :
and although it can merit no fauour
at thy hands, as it is my worke, it be-
ing sanctified in Christ, it is the specia-
all meane, not onely to discharge my
duety in part, but to obtaine new and
continuing blessings and benefits at
thy hands in Christ : to whom, with
thee and the holy Ghost, be all honour,
power, praise, and thanksgiuing, for
euermore, Amen.

O Lord increase my Faith, and make
me euermore thankfull.

Another thankesgiuing, in,
and for Gods gentle
corrections.

O Eternall God, powerfull, and
true, which bringest downe to
nought, & again aduancest: thou
in mercy often correctest thy dearest
children, and holdest them in by affli-
ctions, lest their ouer-much liberty
should giue them ouer-much scope to
run astray, and consequently to sinne,
and dishonour thy name, to their owne
destruction. Therefore, O louing and
most mercifull, and deare Father, I
doe

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doe yeelde thee thanks that thou hast
 visited me with crosses, and beaten me
 with gentle afflictions, and corrected
 mee with fatherly chastisements: for
 they are thy louing imbracements,
 welcome to the spiritually minded,
 trisome yet to flesh and bloud, that
 sauiour not of any thing contentedly,
 but of sinne, delight and vanity, bailes
 and snares of death. Good therefore
 is it for mee, deare Father, that thou
 hast humbled me with thy louing cor-
 rections: and great is thy fauour, yea,
 and thy prouidence and power, past
 all the capacity of the wisest: for loe,
 Lord, I haue found fauour in thy
 sight, I haue receiued comfort at thy
 hands, euen in the time of my deepest
 afflictions; yea, when I was cast
 downe, and in the conceit of mortall
 men, confounded altogether, thou yet
 didst take me vp, and didst not suffer
 mee to perish viterly: for when mine
 enemies laid waite for mee, and snares
 to take mee, and intended my destru-
 ction, they were by thee preuented of
 their purpose, and when they basted to
 take me, they stumbled and fell, and I
 escaped from them, as a bird from the
 snare of a Fowler: therefore doe I
 giue

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giue thee the glory, I praise thy name,
and I will magnifie thy goodnesse for
euer.

O Father. who hath looked vpon
me in my troubles, but thou? who hath
sustayned me, but thou? who hath fed
me, but thou? who hath preserved me,
but thou? who took me out of the Lyons
mouthes, but thou? who relieued
mee when I wanted things necessary,
but thou? who hath deliuered mee in
the time of danger, but thou? who shall
haue the praise and glory, but thou, the
God of my saluation, and mine euer-
lasting refuge?

But what recompence, deare Father,
shall I make vnto thee? what reward
shall I giue thee? what sacrifice shall
I offer thee? I am a worme & no man,
I haue no good thing to present vnto
thee, but onely I say, and confesse, and
acknowledge euen from my heart and
soule, with my tongue and lips, that
thou onely art God, onely good, onely
able, and willing to helpe the poore, to
relieue the distressed, to comfort the
abiekt, and to deliuer them that are
ready to be swallowed by of mercilesse
waters.

I am poore, yet thou prouidest for

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me: I want, and thou giuest mee things expedient: I haue Enemies, but thou defendest mee from their tyranny: I am feeble, and weake, and fearefull to fall, but thou doest yet strengthen mee and vphold mee: thou leauest mee not in misery: thou forgettest mee not in my calamity, thou doest not euer hide thee from mee, nor turne thy face when I seeke thee, but thou rather hearest me before I call, and preparest mee salue before I vnfold my soze, and giuest before I aske, more then I can desire: Yea, Father, when I thinke my selfe ouerwhelmed with the troubles, that like raging waues doe follow one another, thou takest mee vp, and settest me on a sure Rocke, and when I begin to slide, and my faith seemeth to faile me, thou euen then, with thy helping hand dost hold me vp: so that neither the waters of this worlds troubles can altogether swallow mee vp, neither I altogether so fall, as if there were none to helpe me vp.

Therefore, O Father, full of loue, full of power, full of compassion, and patient, to thee onely I yeeld praise, for my present reliefe and comfort: I thanke

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thanke thee for thy louing and fatherly
helpe, who art absolute in thy prou-
dence, and therein raisest meanes to
support thy Childzen, when they are in
danger. And as thou of thy free fauour
in Christ thy beloued, hast at this
time, and for euer deliuered mee, yea,
when I was past hope; so continue
my louing God, and helper, and Sa-
uour vnto the end: and as thou seest
my Soule in aduersity continually: so
be thou my continuall helper, that I
may still sing vnto thee the song of
praise, for thou art worthy to be prai-
sed, oh, thou art worthy to be
praised: to thee be praise.

for euer.

Amen,

O Lord increase my Faith,

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PSAL. 18. 2.

*The Lord is my rock and my fortresse,
and he that deliuereth me, my God
and my strength: In him will I trust,
my shield, and the horne also of my
saluation, and my refuge.*

A Thankesgiuing to God, for
that Enemies haue not preuailed
*according to their desires, with
prayer to prevent them,*

O Lord of Hosts, Lord of heauen
and earth, who defendedst Dauid
from the malice of Saul, Hezekiah from
the power of Senacherib, and all thy
Childzen from their Enemies, so farre
as was euer expedient for thy glory,
and their soules comfort: I thanke
thee, and blessed be thy holy Name
for euer, for that thou hast not suffered
mine Enemies to triumph ouer mee,
but hast most graciously deliuered mee
from their malicious deuices, & hate-
full inuentions. Thine eye hath scene
their laying in wait for mee, and their
wicked practices, and in thy prouidence
they

they are fallen, and I stand; they are
 snared, and I am deliuered; they are
 punished, and I am preserved. But it
 was not mine owne policy, mine owne
 power, wisdom, or sword, that hath
 kept them backe, it was thine owne
 will, thy worke, and thine is the glorie:
 neither haue I escaped their wicked
 practices, because I was iust, nor be-
 cause I was innocent: neither of
 which deserueth so much, but it was
 thine owne free mercy in Iesus Christ,
 by which they are snared, and I am de-
 liuered: and I doe acknowledge it,
 and doe confesse before all men, yea,
 I doe publish thy praise for thy good-
 nesse, who art my strength and my sal-
 uation: be thou euermore so, and I
 shall neuer be moued: be thou my rock,
 whereupon I may euermore rest safe.
 And grant that as I haue scene thy
 saluation, tasted of thy sauing health,
 felt the power of thy right hand, and
 bene partaker of so many of thy bene-
 fits and blessings: make mee able to
 glorifie thy Name, that as thou hast
 now disappointed mine Enemies of
 their hope, and weakned their power,
 as thou hast scattered them, & brought
 their deuices and imaginations to
 nought:

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nought: so, Lord, stand alwaies by me:
and as they haue made a mocke of me,
trusting in thee, so let shame befall them
for their cruelties; let their mouthes,
which spake lies, be stopped, their
armes still weakened, and their hearts
waie faint, whensoever they shall at-
tempt their malicious deuices aga'nst
me againe, when they shall compasse me
about with the multitude of their wic-
ked imaginations, then let the multi-
tude of thy mercies ouer-match them.
They haue sought my hurt without a
cause, and therefore fell without my
force: thou tookest my cause into thine
owne hand, and hast brought me out of
the snare that they had laid, and taken
them, for thou iudgeth right: let them
therefore know that it is thou that hast
done it, and although they say in their
hearts, The Lord will not see, nor con-
sider: let them finde that thou seest and
considerest their practises, and let them
vnderstand that thou regardest the
cause of the oppressed, let them neuer
haue power to rise againe against me,
let them neuer pꝛeuaile: let mee euer-
more reioyce in thee, O Lord, my God,
my strength, and my Redeemer.

O Lord increase my Faith.

A Thankesgiuing to be vsed
after the returne of a Iourney,
or comming to some Inne,
or place of rest.

O God of all goodnesse, mercy, and
loue, I giuethee most humble &
heartie thanks, for thy diuine
prouidence, in leading and conducting
me in this my Iourney, and for preserv-
ing mee from dangers in the same,
wherein I doe acknowledge thy good-
nes towards me, who as thou diddest
euen by thy hand, conduct Lot out of
Sodome, so hast thou taken mee, as
it were in thine armes, and deliuered
mee from perill. And as thou diddest
send Raphael thine Angell to conduct
Tobias. And as thou diddest leade the
Seruant of Abraham, and diddest
guide Iacob in their Iournies, euen by
thy holy ministring Spirits: so doe
I acknowledge, that thou hast bene
this day with me in my Iourney, thou
hast brought mee in peace and safety
vnto this place, wherein I may take
my bodily rest and refection, hauing
graciously protected mee from many
secret dangers, not onely of Enemies,

¶ 5

Robbers,

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Robbers, and Thēues, but also from danger and hurts of my limbes, which are commonly incident, and doe befall euen thine owne Childzen: blessed be therefore thy holy Name for euer. I giue glozy vnto thy sacred and most glorious Name, for that thou hast not onely preserued me, but hast also blessed my iourney with such successe, as in thy wisdom is most for my comfort and profit: for in all things thou knowest better what is fit for man, then man: and therefore as thou hast bene pleased to deale with me, or shalt thinke hereafter fit for me: grant that I consult not with flesh and bloud, to finde the expediency of the successe of my iourney, knowing this, that we are ignozant of the things most conuenient for vs: And therefore whatsoeuer doth or shall succēde by thy prouidence, giue me wisdom, patience, and thankesfulnesse to imbrace the same.

Let mee neuer forget the words of thy mouth, thy promises made vnto thy Childzen, that all things shall worke together for the best for them. And therefore I doe assure mee, that thou hast brought my iourney to prosper, so farre as may be to thy glozy, my comfort,

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fozt, and the discharge of my duety, in all the circumstances of the occasion of the same. Make me able therefore to extoll thee, O my God, let my Soule praise thee, O everlasting Guide. Lord, most louing, God all-sufficient, and euer-helping Father : to whom, with thy Sonne, in whom thou preseruest, and to the holy Ghost, in whom thou sanctifiest all that are thine, be euermore ascribed all Glorie, Power, Dominion, and Majesty for euer. Amen.

O Lord increase my Faith.

A Prayer for the Fruits of
the Earth.

O Almighty and most mercifull God, the Lord of Heauen and Earth, which of thine abundant and infinite goodnesse, doest adorne and fill the Earth with all kinde of fruit and graine, whereby is sustayned both the life of Man and Beast, and which yet cannot prosper without thy blessing : we humbly beseech thee, of thine infinite

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nite goodnesse and mercy, to blesse our
 Fields and Ground, and make them
 prosperous to yeelde their increase: for
 without thy fauour and blessing, the
 Earth can bring forth nothing, but vns
 profitable and hurtfull weedes, noz we
 by our endeauours make the same to
 prosper. Let not our grounds be deso
 late in thine indignation: shut not vp
 the Heauens in wrath for our sinnes,
 that it be not as Iron, noz our Earth
 as Brasse; but of thy goodnesse giue vs
 both the early and latter raine, that
 we may haue abundance of all fruit.
 Thy Riuer, O Lord, is full of water,
 prepare our Corne, and prosper our
 earth, crowne the yeare with thy good
 nesse, and let the clouds drop fatnesse,
 let the Plaines be replenished with
 Sheepe, and the Vallies with Corne,
 that the Possessors of the earth may be
 merry and reioyce. Preserve vs (O
 Lord) in the time of dearth, that we
 perish not for hunger, noz be confoun
 ded in the time of danger: we con
 fesse our sinnes (O Lord) with groa
 nings and grieve of heart vnto thee:
 heare our prayers in thy holy Habita
 tion, and be mercifull vnto thy peo
 ple, which haue transgressed thy holy
 Com=

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Commandements, and giue euery
man according to his wants, that in
all things wee may confesse and ac-
knowledge with all reuerence, thy om-
nipotent and diuine power, and thy
bountifull hand, with giuing
thankes and continuall pra-
ises vnto thee, which hast
giuen vs all things
here to intoy.
Amen.

O Lord increase my Faith.

Medi.

Meditations.

A most diuine and comfortable Meditation, concerning the Maieſty, and Power, and Loue of God, whereby men *distressed, and in continuall dangers,* may be ſtirred vp the more aſſuredly, to depend on him, for their deliuerie and reliefe, though it come not ſuddenly.



Vy ſhouldeſt thou feare oz ſaunt, O my poore ſoule, though yet thou finde no more reſt then the Dove, that could finde no place to ſet her foot on? Be yet comforted, for the Lord hee is God, and hee turneth all things to good, to them that are his.

Thou haſt long ſighed and bewayped thy miſeries, and yet thou art as Ioseph, ſtil in priſon: but looke not vpon the weake meanes of fleſh and bloud, to be freed: looke not vpon the ſtaffe of Egypt,

Egypt, the bruised Reede of carnall aide to be stayed by: they are but false alluring, to draw thee from the sweet contemplation of the admirable works of the worker of all good, the Lord of hostes, besides whom there is no God. He sitteth in glory in the Heauens, and hath cloathed himselfe with Majesty: It is he that maketh all knees to bow, and forceth Kings to stoop, and driueth away the armies of his most mighty enemies.

Hee is the hope, and strength, and helpe, and refuge, and rescue, and reliefe of them that trust in him: and hee is not curious or cov, as man that worketh for money: hee doth not good for good againe, but all in loue, all in mercy, freely, and wanting no power to bring to passe what hee will: either in mercy to his children, or in iudgement against his enemies.

For the heauens are his seate, the earth is his foot: stoule, the Angels are his ministers, and all creatures serue him, and that for man onely. I will not then dismay, though I cry yet, and be not yet heard: there is an appointed time, and there is an appointed meane in his prouidence already decreed

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decreed in my behalfe, I know well by his promises, which are Yea and Amen.

Therefore be yet patient, O my soule: trust yet, O my soule: stand fast, and this God, yea, this high and glorious God, this great and terrible God, will be thy keeper, thy Saviour and protector euermore.

Hē is an immaculate God, a God pure, perfect, & holy: feare him therefore. O my soule; for as hē is cleane, he will haue thee cleansed from all impiety, hē will haue thee beautified with sanctity and holynesse, as hē is holy: no euill dwelleth in him, sinne must not remaine with thee, flye therefore all impiety, and embrace the righteousness of Christ, who will put on thee his robe of righteousness, and thou shalt be perfect. And this God then shall be with thee, this God, I say, shall be thy refuge for euermore.

Though he sit in the high heauens, not seene with the eye of flesh, nor can be reached vnto by the hand of naturall reason, yet he commandeth all, & doth euen what he will, both in heauen and in earth.

So powerfull he is, so magnificent, and so absolute in power, that at his word

wozd the earth trembleth, the mount-
taines moue, and in his displeasure he
killeth euen Kings for his righteous
childrens sakes.

The heauens aboue doe shew the
glozy of this God, and the artificiall
frame of the firmament, the glistering
Stars therein, the Sun and Moone,
and their due courses vchangeable
throughtout all ages, and the beauti-
full ornaments of the earth beneath, do
approoue the admirable woꝝkes of his
hands.

His voyce is a mighty voyce: for he
speaketh, and it is heard from one end of
the world to another: his voyce is a
terrible voyce, at which all powers,
Princes, & Potentates doe tremble.

That mighty Nebuchadnezzar at his
voyce, was thrust forth into the field
among the wilde Beasts, from his
Throne: and David from the wilder-
nesse, called backe to sit in the seate of
honour: by him was Haman hanged,
and Mordecai deliuered, Susanna clea-
red, and the Iudges stoned.

Euery Kingdome is this great
Gods, and hee raigbeth ouer all Nati-
ons: hee controlleth, and is not con-
trolled: he smiteth, and is not resisted:
he

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thee advanceth, and none can throw
hem downe.

O my Soule, feare, and serue, and
loue, and reuerence, & obey this great
God, this Lord high and terrible, that
approveth himselfe a King over all
the earth, being guarded with such in-
vincible power and matchlesse, that hee
can strike Saul to the ground with his
terrible voyce, and againe raise Saul
with a louing and kinde hand.

O Lord, how terrible art thou in thy
works? Through the infinite great-
nesse of thy power, thou hast made all
things, and preservest all men: inso-
much as all such as seeme to deny thee,
thy power and providence, the fooles
that say in their hearts, there is no God,
are made mute, and put to silence, and
both their will and their practises made
all subject vnto thy will and pleasure.

What then? shall I rest amazed at
the frivolous inventions of fleshly
men, that seeme by their owne power
to build themselves Babels on earth,
working terrour to the poore by their
pride, and practice impiety without any
remorse of conscience?

No, I will keepe silence, and nei-
ther mine owne wants, nor sorrowes,

noꝛ dangers, noꝛ the worlds ignominious taunts at my base estate, shall wrest me from this glorious God, from this powerfull Iehouah, from this so louing and kinde a father: that feareth not the strength and forces of millions of Kings, but shieldeth and defendeth his by his mighty hand, and keepeth them safe in the flaming fire, in the raging seas, and in the strength of the Lyons pawes.

Let this God, I say, arise and chase his enemies, and cherish his little ones, and pull downe the proud, and set vp the simple, and scatter the wicked, that they dwell not beyond his time appointed to tyrannize ouer his chosen vpon the earth.

The Chariots of this God are twenty thousand Angels, the Lord himselfe being among them the generall worker of all good for all his, and of all iudgement against the vnjust.

All the gods that are esteemed as Gods among men, are but Idols, but the Lord he is God, that hath couered himselfe with light, as with a garment, whereby he discouereth all darkenesse, infidelity, disobedience and sinne: he findeth out the faithlesse, howso-

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howsoever they dissemble zeale, and approueth them not most godly, that are most glorious, nor them reprobates that the world reiecteth: but through the light of his most high wisdom and prouidence, he yeeldeth to euery one his owne: to him that doth well, life, and reliefe, and succour, and patience, and rest, and peace: but vnto the wicked, sorrow, and anguish, and tribulations, and a worme euer deuouring, in perpetuall horroz in hell fire.

O my soule, be therefore patient in these transitory troubles, in these momentany afflictions: stand fast, faint not, feare not, flie not, but feed on hope; for a strong helpe commeth, & for this smal suffering, thou shalt receiue a perpetuall and most admirable waight of glory.

O my soule, now consider: whom hast thou in heauen but this God? or whom, or what desirest thou in earth in comparison of him? for he is the portion of thine inheritance; he filleth the cup of saluation vnto thee for euer: therefore I feare not, neither will I faint, for this God hath promised, neither to faile me, nor forsake me.

There

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There is none like unto God, Oh righteous people, which rideth upon the heavens for thy helpe, and on the clouds in his glory.

The eternall God is thy refuge, and under his arme thou art for ever: he shall cast out the enemy before thee, and will say, Destroy them, Deuteronomy 33.26.27.

O the deepnesse of the riches, both of the wisdom and knowledge of God! how unsearchable are his Iudgements, and his wayes past finding out! Rom. 11.33.

Of him, and through him, and for him, are all things: to him be glory for ever, Amen. Vers. 36.

They inherited not the Land by their owne sword, neither did their owne arme save them: but thy right hand and thine arme, and the light of thy countenance, because thou didst fauour them, Psal. 44.3.

A sweet Meditation

*concerning the knowledge
and prouidence of God, where-
by the soules of the distressed
members of Christ, are so quickened
through faith in Christ, that they rest
assured, that God hauing foreseene
all things, cannot but in mercy,
bring all their sorrowes to
a ioyfull and wished
end.*

It is in vaine I see, for me a wretch-
ed creature, to strue with my power-
full Creator. If I should seeme to
hide me from him, and to seeke to es-
cape his rod and corrections, he being
alwayes solitary, I doe but deceiue my
selfe, for he is in all places, and with all
persons, and knoweth the wayes of
men, & searcheth the hidden thoughts
within, and seeth mine actions with-
out: the workes of his children hee
seeth and approueth, the euill actions
of the reprobates hee seeth and con-
demneth: yea, this righteous God
tryeth the very hearts and reynes: he
findes out the hidden dissimulation of
hypo-

hypocrites, pretend they neuer so great deuotion and sanctity. Should I therefore thinke to colour my sinnes with the painted shew of dissimulate holinesse, could I performe it so farre, as men might approue of all my sayings, and allow all my doings, and that I were held iust? No, no: for if my inner parts be not perfect, he in his most absolute knowledge findeth me a deceiver, and so will make mine euils at the last breake out as the morning light.

O my soule therefore, as thou tendrest thy saluation to come, and my comfort here in this life, leaue off to sinne in secret, and shew of impiety, and regard truth, and embrace iustice, and follow good, euen with thy most inward affection: and let neither my hand, nor mine eye, nor mine care, nor my tongue be instruments of iniquity, but rather of sincere piety, and of a sanctified life.

The cause of misery is sin, the way to obtaine mercy is repentance, and a reformed conuersation.

How canst thou looke for loue, that louest not to liue well? and how canst thou liue, and not lacke many, yea, all
Gods

Gods blessings inward and outward, vnlesse thou loue him, and refozme thy selfe befoze him, that seeth thy loose behauiour towards him?

Thou art in outward pouerty, because thou art full of inward impiety: thou hast many enemies, because thou art enemy to God: and thy dangers encrease daily, because thou dwelst not in God, nor Gods Spirit in thee.

Thou sayest thou art Gods, and yet vngodly: thou sayest, thou fearest him: and yet thou still offendest him: thou thinkest thou shouldest receiue what good thou desirest, and yet thou desirest amisse, and deseruest euill.

God knoweth who are his, and who are not his: and none know they are Gods, but who know God, and serue him rightly. The righteous onely he knoweth, and their wants, and the vnrighteous he despiseth because of their sins, wherein they say, Tush, the Lord will not regard it.

O Lord, thou seest and beholdest, thou findest out and considerest all mens wayes: mischiefe and wrong, equity and iustice are befoze thee, and thou takest the causes of men into thy

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thy hands, and thou giuest iust iudgement, because thou onely knowest the truth of every mans cause.

The poore commit themselves to this God that knoweth them, to this God that seeth them, and to this God that pittietly them, and prouideth for them.

The Lord looketh downe from heauen vpon all men, such is the force of his knowledge, that hee knoweth in man, more then the heart of man it selfe: for he fashioneth the heart, and vnderstandeth all my thoughts long before they be conceiued within me.

And therefore, my soule, prepare thee to patience, addresse thee to praise God, and continue in prayer, be not idle to meditate good things, that the Lords goodnes may be thy goodnesse, that his loue may be thy life, and his prouidence thy protection: for as hee knoweth thy going, and marketh well thy wandring, when thy feete follow vaine things, and fatherly correcteth thee for them: so both hee behold thy teares, and heareth thy groanes, which thou makest for sinne committed against him, and healeth thee, and comforteth thee. Yet all things are so hid-

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den in the treasure-house of his prou-
dence, that the naturall man seeth not
the meanes how to be cured when hee
is sicke, how to be raised againe being
brought low, how to be defended hau-
ing many mighty enemies: But the
Spirite of God discerneth, and as he is
God, knowing all things done, so he is
a God, fore-seeing al things to be done
hereafter.

And hee seeing mee in my mothers
wombe before I was any thing, ordai-
ned for me then, what I receiue now,
and therefore my hope must not faile, but
take hold of his ancient loue, wherein
hee first created me to liue in him, and
by him: and therfore, Oh, that I might
be able truely to serue him, that hee
might louingly relieue me still, that I
might faithfully obey him, that hee
might fatherly helpe me still.

He is the good shepheard: Oh that I
were a good sheepe of his pasture: hee
feedeth, and guideth, and holdeth by
and comforteth, and maintaineth all
that are his: hee loseth none that are
his, he confoundeth none that are his,
neither doth he forsake any of his vnto
the end.

Within his fold is his fauour, and
in

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in his fauour is life, and in that life is liberty, and in that liberty is reliefe, and in that reliefe true peace, and in that peace the assurance of saluation, and in that assurance, the ioy and comfort of the Spirit, whereby euery outward vnsauoy thing is made inwardly sweet: euery crosse hath his comfort, and euery tryall, and temptation, and sorrow, and griefe, is turned to the vnspeakable good of the Sheepe of his pasture.

Therefore, O my soule, Agh no more, sorrow no more, be no more penſiue at outward pouerty, fret no more at the worlds miseries, dismay no more for thy many sinnes, but strue to stand in the fauour of this God, and he will set thee free, and banish thy feare, and fill thy Cup, and feede thee with the hid treasures of his neuer-failing loue.

O Lord increase my Faith.

*God knoweth the hearts of all men,
Acts 1.24. & 15.8.*

*The foundation of God remaineth
sure, and hath this seale: The Lord*

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*knoweth who are his : and let every
one that calleth on the Name of the
Lord, depart from iniquity, 2 Tim. 2.
vers. 19.*

*Thou hast counted my wandrings,
and put my teares into thy bottle;
Psal. 56. 8.*

A Godly Meditation of the
Word of God, whereby men dis-
tressed, may be strongly resolved to
cast off all feare, and to cast all their
care on God, that careth for them,
according to his promise
in his Word.

Oh, what am I, that I should con-
ceiue of any happinesse, or glory, or
joy, or comfort to be giuen mee, either
in this earth below, or in the heauens
aboue? for I am a man of corrupt
conuersation, my heart is fraught
with in mee with corruption, my soule
is defiled, and my whole man polluted.
Is it not therefore my iust portion to
haue

haue here misery, and calamity, and crosses, and enemies, and euils innumerable, to follow me for my sinne, and to vex me for mine iniquities? so hath the Lord threatned in his word.

Most true it is, that right it were, that I should receiue these vnsauoury things of this life, and to be depriued of the Land of them that liue for euer, if I should receiue according to my deservings: for death is due for sinne, O wretched man that I am, who shall deliuer me from this danger of death, that shall neuer haue end!

Surely, when I looke into this booke of mine owne wayes, and workes, and wantonnes, and wicked life, I see nothing but danger, and feare, and sorrow, and death it selfe, written therein: how then, my poore soule, vnhappy soule, wretched soule, how canst thou escape? oh, tremble and feare: for if thou finde not fauour, thou art fallen for euer, and for euer forlozne.

Where then wilt thou seeke for succour? to whom wilt thou flye for grace? to the weake, and wicked, and wofull world, or wanton worldlings? No, my Soule, flye from these feeble friends, and looke into, and consider,

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and belæue, and embrace the Word of God: taste that Bread of life, drinke of that Fountaine that floweth from the liuely Spirit of truth, & thou shalt liue. It is a pure Word, and will purifie thee: it is a liuely Word, and will re-
 uue thee: the Word of truth, and will teach thee: the Word of comfort, and will recomfort thee.

O my soule, what thing is so pre-
 cious as this Word, that bringeth the
 glad tidings of thy saluation, thou de-
 serving damnation? of Life, thou de-
 serving death? of Comfort, thou deser-
 uing confusion? and of mercy endlesse,
 thou deserving miseries infinite?

It is a Word full of consolation, to
 such as are sorry for their sinnes, and
 seeke after righteousness: a Word of
 terror to the obstinate: it is a killing
 sword vnto the wicked, and sauing
 shield vnto Gods children: the saueur
 of Life vnto life, to them that are his:
 and the saueur of Death vnto death, to
 the wicked. It is more to be desired,
 then the purest gold, or sweetest hony:
 Come vnto me (saith this Word) and
 I will refresh you. Seeke (saith this
 Word) and you shall finde rest for your
 soules.

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O my Soule, here then is thy rest,
here is thy safety, and here is thy safety,
and here is thy life and liberty, and
here shalt thou dwell as vpon the
Mountaine of Peace, vpon the
Rocke of Reliefe, and Hill of continu-
all helpe.

This is the Staffe to stay thee by,
this is the Weapon to defend thee
with, this is the Way to walke in,
and this is the Food to relieue thee
withall.

Oh, reioyce therefore in the Lord,
O my soule, because of his Word, by
which he assureth thee of health, if thou
be sicke: of comfort, when thou art sad:
of defence, when thou art in danger:
and of his presence, when thou seemest
to be left alone, forsaken of all.

By his Word, he saith, Come: by
thine obedience, say, Lord, I come:
delay not to cast away the superfluous
care of carnall things, and seeke things
spirituall and heauenly.

By his Word, he saith, Seeke first the
Kingdome of God: answer thou, by a
detestation of the World and worldly
vanitie, Lord, thy Kingdome I seeke:
seeke then this heauenly Inheritance,
more to be wished then the Land, and

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Reuenewes, and Riches, and gloze of
the greateſt earthly ſubiect, who hath
but the caſuall, and vaine, and ſlippe-
ry things of this World, that leaue
hem, and we leaue them : but, loe, a
Kingdome is prouided in Heauen for
the pooreſt Childe of God. Seeke this
Kingdome, O my Soule, euen while
thou art here in this baſt Wilderneſſe
of this Worlds miſeries : for when
thou haſt ſuffered, thou ſhalt receiue
gloze: and when thou haſt fought that
good fight, thou ſhalt be crowned : and
when thou leaueſt theſe things ſo vile,
and vaine, and loathſome below, thou
ſhalt enjoy things glorious and ſweet,
and full of ioy and conſolation aboue :
when thou haſt left the ſociety and fel-
lowſhip of men below, thou ſhalt ac-
company Angels aboue: and when
thou haſt made an end of fighting, and
griewing, and groning, vnder the bur-
then of tyrannous men here, thou ſhalt
ſing praife and gloze to this glorious
God aboue, who hath ſent thee his
World here in thy mortality, to com-
fort thee with the ſweet contemplation
of thine immortality.

Oh, then let this be thy daily medi-
tation, let this be thy continuall exer-
ciſe,

cise, that in want and weaknesse, in sorrow, and ignominy, and misery, and crosses, and temptations, and in all trials whatsoeuer, thou mayest truly weigh, how thou maest be assured, that none of these shall hurt thee: for, loe, euen this glorious, and sweet, and most joyfull word telleth thee from thy louing Redeemer; My grace is sufficient for thee.

O sweet word of truth, yea of truth: for hee speaketh and performeth: his grace is sufficient: what then shall I feare? If his fauour be not further off but alwaies at hand, what shall I feare? if it be sufficient, what can resist it? nothing but sinne: nay, his grace is sufficient to kill sinne: then nothing can stand betwene me and this Kingdome of God, if I flye vnto this Word, if I keepe this Word, and meditate this Word, & bring forth the fruits of this Word: then this Word will further assure me, that this good God, this powerfull, prouident, and louing God, will neuer faile me, nor forsake me.

O Lord increase my Faith.

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The word of God is lively, and mighty in operation, and sharper then any two-edged Sword, and entresth thorow, even unto the diuiding asunder of the Soule and the Spirit, and of the ioynts and the marrow, and is a discerner of the thoughts, and the intents of the heart, Heb. 4. 12.

The word of God is our delight in affliction, Psal. 119. 130. And giveth wisdom to the simple.

As new borne Babes desire the sincere milke of the Word, that ye may grow thereby, 1 Pet. 2. 2.

Let not the booke of the Law depart out of thy mouth, but meditate therein day and night, that thou maist obserue, and doe according to all that is written therein: for then shalt thou make thy wayes prosperous, and haue good successe, Ioshua 1. 8.

A

A Meditation, concerning the
benefit of Faith in God, and how
it holdeth the Children of God
from falling from him,
in their deepest
miseries.

O Wretch that I am, where is my
hope? where is my helpe? where
is my rest? where is my assu-
rance of saluation, or helpe in my
troubles?

I haue a forcible and strong Law
in mine owne carnall wisdom, that
to trust in Man, to put confidence in
Wealth, and to flye vnto the reliefe of
mine owne deuices, mine owne wares
and workes auaille mee more then all
other meanes, that else where I may
seeke.

O Fowle that I am! O Silly Sot,
and wretch most feeble, what can I do,
or speake, or worke, or deuise to bring
to passe, the least good thing to comfort
me withall?

Mine heart is corrupt, my conuers-
ation euill, my tongue vnholp, and all
parts of my body vnpure: can I then
hope

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hope of any helpe, or worke any good, or devise any course to comfort me.

No, I disdaine all mine own wises, and workes, and wisdom, and incline me wholly vnto the counsell of the most high, and hee will instruct mee, I will trust in him, and hee will helpe mee: I will flie to him, and he will receiue me: I will pray to him, and hee will heare me: I will fall downe yet againe, yea, againe, and againe, before him, and he will take me vp.

Shrink not therefore, O my soule, nor be ouer-sad at these my miseries: be not afraid at the Worlds intarres; faint not at the furie of the euill and malicious men, for thou hast an helper in heauen, in whom whosoever trusteth, shall reioyce: & whom whosoever feareth, shall stand fast; & whom whosoever truly seeketh, shall preuaile in his desires, & shall triumph euermore.

O my soule, set the Lord alwayes before thee, for hee alwayes is nere thee. Let me not thinke that he seeth not my wayes and my walkings, as if he were a God, that considered not the actions of men.

Hee is at my right hand, and on my left hand; hee is before me and behinde me;

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me; he compasseth me about on all sides,
and findeth me out in my secret intents
ons, & his wayes are onely perfect and
pure; his Word trieth the capacity of
wisest men. In this God I trust: in
this Word I beleue: in this wisdom
I repose my hope: and as he hath pro-
mised, it shall come to passe; and as is
fittest I shall receiue.

And therefore I will not dismay, I
will not be discouraged at my miseries;
no; if I should passe through the Val-
ley of the shadow of Death, I will
not feare; for my God attendeth me,
and is in all things, at all places, and
at all times with me; and though he
correct me with his rod, he upholdeth
me, and comforteth me with his pre-
cious hand.

None, that trusteth in God, shall be
put to shame; not one that putteth his
confidence in him, and embraceth his
Word, & obeyeth his Will, and wal-
keth in his wayes, shall be confounded
for ever.

He is my light, and he directeth me,
he is my helpe, and he sustaineth me,
he is my rest and my saluation, whom
then, or what neede I to feare?



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O my soule, I should haue fainted in these importable miseries, and contesse the goodnesse. I did not beleue to life; if I were not assured to taste of his blessings, before I goe hence, and be no more seene:

And I finde his fauour, and his mercy, and his power, and his prouidence, and his infinite blessings, both within me and without me daily; yea, he is my strength and my shield, hee is my defence in trouble, and my portion, and my saluation. O my soule, trust in him, and thou shalt be fed, and shalt haue cause to reioyce in him; and to sing praises vnto his name: for trusting in him, his mercy shall compasse me about, and comfort mee with ioyfull deliuerance, yea, none that trusteth in him shall perish.

The eyes of the Lord are vpon them that trust in him: trust in him, O my soule; then shalt thou say, I sought the Lord, and hee heard mee, and deliuered mee, and relieued mee, and defended mee, and brought mee out of all my dangers.

O how good and how gracious is this God, who sendeth his Angels to encampe

A poe.

encampe about such as truly trust in him, that no perill, or feare, or crosse, or temptation hurt them! Blessed are they that trust in him.

Fear the Lord, O my soule, trust in him, cry vnto him, cease not to doe good, be not weary of well doing; for nothing wanteth to them that feare him. Delight thy selfe in the Lord, and he shall giue thee thy hearts desire: commit thy way vnto the Lord, and trust in him, and he shall bring all things to good end for thee.

Waitte patiently vpon the Lord, hope in him; feare not, though the earth be moued, and though trouble inuiron thee round about, for the Lord out of heauen shall send and saue thee, and shall not suffer thee to perish altogether.

O God, remember thy promises, how thou hast said, thou wilt not faile mee. I beleue it, Lord; Lord, helpe mine vnbeliefe.

Upon thee I haue bene stayed from my youth, and it is onely of thy mercy, that I had not bene confounded long ago: for of my selfe I haue fallen, but thou (Lord) hast raised me; of my selfe I perish, but through thee

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thee I haue bene euer preserved.

Consider this, O my soule, and forget not the benefits of the Lord, how he hath made thee as Mount Zion, that can neuer be moued.

Let neither pouerty, or sicknesse, or losse, or enemies, or any crosses, or whatsoever troubles, dye thee from trust in this God: and assure thee, that neither life, nor death, nor things present, nor things to come, shall dismay thee: his mercies, and goodnesse, and blessings, and fauour, & loue shall follow thee, and feede thee, and relieue thee, and protect thee, and saue thee from all dangers for euer.

O Lord increase my Faith.

Faith is the ground of things which are hoped for, & the euidence of things that are not seene, Heb. 11. 1.

Above all, take the shield of faith, wherewith ye may quench all the fiery darts of the wicked, Ephes 6. ver. 16.

I beleued, and therefore I spake, Psal. 116. 10.

They that trust in the Lord, shall be

*be as Mount Sion, that cannot be
moued, Psal. 125.1.*

A necessary Meditation, concerning the vncertainty of mans happinesse in this life, and the certainty of the endlesse happinesse of the children of God in the life to come, notwithstanding their present miseries here.

Mine eyes haue seene, and mine heart hath duely considered the sicke, and fraile, and feeble, and vncoustant happinesse of man in this life; yea, I my selfe haue found by experience, that this world administreth vnto man no perfect comfort, while hee liueth vpon the earth.

Yet flesh & bloud, the foolish outward man, besotted with the vaine delights of sinnes deceits, and snared with the baits of vaine hope, the pleasures, and comforts, and glorie, and ease, and fulnes of earthly vanities, thinketh himselfe safe, and in state of such sure and neuer-failing happinesse, that he wal-
loweth

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loweth in the mire of deceiuing security, untill at vnawares the hand of the liuing God be stretched out against him, and either turneth his hope to despaire, his gloze into shame, his ease into trouble, his fulnesse into want, or all the vaine things wherein he delighteth, into griefe and sorrow.

O my Soule, trust not therefore in the transitory trash, and pelfe, & wealth of this world, for it deceiueth and deuoureth men; and as the rust and canker eateth and wasteth iron, so doth the loue thereof deuoure thy trust in God, and thy practice of better things.

Trust not in worldly friends, for their words are vaine, their promises not performed, nor their helpe worth thy hope. It is better to put confidence in the Lord, then to trust in Princes; for they who haue their breath in their nostrils, are but men, whose power is of the earth, and whose hands are feeble, and their deuices vaine. Some trust in chariots, and some in horsemen: but (O my soule) trust thou in the liuing God: be doing good, and thou shalt remaine, when the foolish man that belecueth in flesh, and dependeth

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dependeth on earthly meanes, shall fall and perish.

Be not carried away, O my soule: therefore, with the hope of any mans helpe, nor feare what man can doe against thee: for suddenly is thy friend taken from thee, and he that seeketh thy destruction. brought to a fearefull end. Thy happinesse is not to haue heapes of gold and siluer, many friends, and all earthly abundance: for the abuse of these are dangerous, because they draw thee from seeking God, and they are short, and bring thee to destruction, leauing thy carcase naked in the graue, and thy selfe, O my soule, in the mercies lesse pit.

What auailed the rich mans worldly pleasures, when hee went suddenly to hell? What hindred the beggers poverty, when hee went immediately to heauen?

How was Iob impouerished, hauing mighty wealth? What miseries doe follow the mightiest men, is daily seene, and how terrible the end is of such as haue not the Lord their strength, but put their trust in the multitude of their riches?

Who can say, The wealthy man is happy?

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happy? When he sleepeth, he sleepeth in feare: when he walketh, he walketh in danger; and when hee is in his best age, strongest body, and best state, hee suddenly dieth, and leaueth his wealth he knoweth not to whom.

And who can say, the poore, fearing God, is vnhappy in his basenesse, and want, and ignominy, although hee setteth his hope vpon the neuer-failing God? he seeketh his helpe from heauen, and is fed as with the dew thereof? onely hope sustaineth him, and his want is timely supplied with wished necessities, and his heart comforted in his dearest miseries: he lieth downe in faith, and patience, and thankfulness, and the Lord sustaineth him, and when he dieth, he liueth, and raigneth, and reioyceth in God his Saviour.

O that I might haue no delight in the vaine things of this world. O my soule, be at peace within mee, when I haue warres without me, be contented, and grudge not, when I want the outward fulnesse of worldly things: for I see and consider, that carnall meanes cannot saue me, but the mercies of the Lord, wherein he affordeth vnto his faithfull ones all things to enjoy.

Though

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Though he make me a reproach among my friends, and though hee suffer me to stand a gazing stocke before the eyes of the wicked, who triumph in their owne gloze, gotten by their owne hands and deuices, and the Lord none of their counsell, I will not yet be dismayed, neither will I be moued at their prosperity: for I know, the day of their sorowes commeth on, when they shall howle, and cry out in horror, for the paines that ensue their pleasures, and for the want that shall follow their wealth, and for the miseries that shall follow their mirth, and for their death that shall follow their glorious and wanton life.

Oh, how foolish are they that trust in their goods? how mad are they that make wealth their warrant, and riches their arme, and friends their staffe, when none of these can saue them from sicknesse, from sorow, from dangers, nor from death?

No man can redēme his brother from Gods displeasure, and from his appointed torments in hell, by his much wealth: he cannot saue himselfe by the multitude of his riches: but God shall deliuer thee, my soule, from
the

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the power of hell, and shall saue me.

Be not therefore afraid, O my soule, though many be made rich, and thou in pouerty: many aduanced, and thou relected; many graced, and thou disdained; many comforted, and thou injured among the sons of mortall men: thy riches, and thy gloze, and thy fauour, and thy comfort, and thy ioyes are hid in Christ with God.

And what thinkest thou, O my soule, of these short miseries, that shall be exchanged for infinite comforts? whether is it not profitable for thee to haue these momentany corrections, to enjoy an eternall crowne? thou hast tried the inconstant course of worldly things, and the day is comming wherein thou shalt possesse the permanent consolation of heauenly things.

How long hast thou looked about thee for helpe in the earth? Vpon my right hand I looked, and behold, none that would know me, or comfort me (as David saith) and vpon my left hand, and no man I found that cared for my soule.

Then I cryed vnto the Lord, & said, Thou onely art my hope & my portion, in whom I liue, & haue an vnmoveable being.

O Lord increase my Faith,

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Wee brought nothing into this world, and it is certaine, that we can carry nothing out, 1 Tim. 6. 7.

Therefore when we haue food and raiment, let vs therewith be content, Vers. 8.

The children of men are vaine, the chiefe men are lyers, to lay them upon a ballance, they are lighter then vanity it selfe, Psal. 62. 9.

A sweete Contemplation of
Heauen, and heavenly things,
whereby the sad distressed soule is
much comforted, and encouraged to en-
dure vnto the end, that he may possesse
the ioyes prepared for such as pati-
ently suffer, and without grudg-
ing beare the burthen
of this worlds
miseries.

O My soule lift vp thy selfe aboue
thy selfe, flie away in the contem-
plation of Heauen, and heavenly
things: make not thy further abode in
this

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this inferiour region, where is nothing but trauels and trials, and sorrow, and woe, and wretchednesse, and sinne, and trouble, and feare, and all deceiuing and destroying vanities.

Bend all thine affections vpward vnto the superiour place, where thy Redēmer liueth and raigneth, and where thy hopes are laid vp in the treasury of his merits, which shall be made thy merits, his perfection thy perfection, and his death thy life eternall, and his resurrection thy saluation. Esteeme not the trifling pleasures of this life, to be the way to this wealth, nor the ignominious estate here, to be any barre to prevent thee from the full vse, and joyfull fruition of the glory there prepared for thee.

I am assured, that though I want here, I shall haue riches there, though I hunger here, I shall haue fulnesse there; though I faint here, I shall be refreshed there, and though I be accounted here as a dead man, I shall there liue in perpetuall glory.

That is the Citle promised to the Captiues, whom Christ hath made free: that is the kingdome assured to them whom Christ shall crowne; there
are

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are the ioyes prepared for them that mourne: there is the light that neuer shall goe out: there is the health that shall neuer be impaired: there is the glozy: that shall neuer be defaced: there is the life that shall taste no death: and there is the portion, that passeth all the worlds preferment: there is the world that neuer shall waxe worse: there is euery want supplied freely without money: there is no danger, but happinesse, and honour, and singing, and praise, and thankesgiuing vnto the heauenly Iehouah: to him that sitteth on the throne, to the Lambe that here was led to the slaughter that now reigneth: with whom I shall reigne, after I haue runne this comfortlesse race, through this miserable earthly vale.

The honour in this earth, is basenesse, the riches of this world pouerty, the fulnesse of this life is want: the ioyes of this worlds kingdome are sorrow, and woe, and misery, and sadnesse, and griefe: and yet the soule saith in his heart, There is no other heauen, but this harmefull deceiuing worlds happinesse, no other hell but this worlds bitterness, no better com-

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fort then this worlds cares, nor further helpe then this worlds wealth.

Thus is mans wisdom made foolishnesse, and mans gloze turned into shame, & mans power made of no force. And the faithfull poore that are here despised, there are aduanced: the sorrowful are comforted, & the castaways in this world are receiued to that blessed being, that cannot be expressed with the tongue of man, nor conceiued with the heart of man.

Oh that I had wings (saith heauenly-hearted David) that I might fle away from this worlds vanities, and possesse heauens happinesse. Oh, that I were dissolued (saith blessed Paul) that I might be with Christ. Oh, that I were in this place of such wished happinesse, where I might rest from these worldly labours, and earthly miseries, and transitory vanities.

But be not heauy, O my soule, though thou must yet wade through the sea of these earthly troubles: for these heauenly mysteries are not seene of carnal eyes, nor can be obtained by carnall meanes, but through troubles and afflictions, and dangers, and persecutions, they must be atchieued:
and

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and none that are Gods elected, shall be free from this Worlds hatred: for such difference there is betwene earth and heaven, and betwene earthly and heavenly things, that who so delighteth in the first, shall be depriued of the latter: for we cannot haue this worlds heaven, and the Heauen of heauens, the heauen of Saints, and Angels, and Cherubins, and Seraphins, where are all vnspotted, and all glorious, and all in white Robes of sanctity, and where Christ, the sacrificed Lambe, is vnto them all in all.

Oh blessed are all they that are thus assured: blessed are the Poore that shall haue this heauens riches: blessed are the Base that shall be thus aduanced: blessed are the Low that shall be thus raised: and blessed are the Worlds despised, that shall haue this heauens happinesse; yea, happy is this wretched worlds unhappy man, for hee shall be happy.

I will daily meditate of the greatness and Majesty of this high heauens blessed estate, where I shall one day blesse my God, with the company of his Saints, and where I shall one day sit secure and free from the dan-

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gers, perils, crosses, and afflictions that now doe assaile mee on the right hand, and on the left, within mee, and without me, and am neuer free from one calamity or other.

But it is good for me to be here humbled, that I may be there aduanced, where I wish speedily to come. It is good that I was in want here, that I might seeke heavenly necessities. It is good that the World did discourage me, that I might flee to God that comforteth me. It is good that I am daily killed here, that I might liue continually there.

Now therefore, O my soule, stand vp, feare not, faint not at this worlds crosses: but giue glory to this great God, praise this high and helping God, seeke him while it is to day, dye not off to pray to this God, notwithstanding any hope thou hast in mortall men; nor reiect not his gracious means, who in fauour infinite, and mercy endlesse, moueth the hearts of men in this life, to doe good vnto such as hee seeth distressed; he can finde out and affoord infinite meanes to succour them that are his, and will not leave them forsaken in danger: for hee euen
here

here giueth mee his blessings, as pledges of his neuer-failing loue, that being visited in his mercy with timely comforts here, I may assure me of greater blessings in Heauen, where they are prepared beyond all that I can aske or thinke.

O Lord God of Hosts, who is like vnto thee, who hast established thy Kingdome with truth and equity, with mercy and iudgement? thou hast a mighty arme, strong is thine hand, and high is thy right hand, who so is vnder thy protection, he is safe: and hee that trusteth in thee, mercy embraceth him on euery side.

Oh, blessed art thou, O my soule, if thou canst reioyce in the Lord: he is thy Father, he is thy helper: walke therefore in the light of his countenance, and be patient: wait in hope, till these stormes be past, and then shalt thou haue that quiet rest, that he hath prepared in heauen for thee.

O Lord increase my Faith.

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Our conuersation is in heauen, from whence also we looke for the Saniour, euen the Lord Iesus.

If yee be risen with Christ, seeke those things which are aboue, where Christ sitteth at the right hand of God, Col. 3. 1.

Set your affections on things which are aboue, and not on things which are on the earth, Vers. 2.

A consideration of the dangerous estate of the impenitent wicked ones after this life, notwithstanding their wealth, and power, and great glory, which they haue here, where they seeme to triumph ouer poore distressed men.

Read and consider, yee Rich
and Poore.

IT is a strange temptation vnto a man, when he findeth himselfe still afflicted, notwithstanding he seeketh helpe

helpe continually at the hands of God, and the more, when he seeth that such as neither serue God, or feare God, such as are wanton and wicked, and hardened in sinne, to prosper and to flourish in this life, and to haue all things that their hearts can desire.

Dauid beholding this, began a little to stagger, and was ready to giue ouer his godly beginning, and to end with the wicked: and as long as he took no better regard, but onely as naturall wisdom led him, he commended their estates, because they were rich, and wanted nothing, they were healthfull and lusty, and their goods did increase, which Worldlings hold true happiness.

But when Dauid considered their greatnesse, as it was discovered vnto him by the light of true knowledge, he then altered his conceit of these Men, and renounced their wayes, and hated their workes, and auoided their company, and betooke himselfe to prayer, as the thing whereby hee should preuaile better, then with all the wealth the world could yeelde him.

And surely, the present time affordeth vnto vs that now liue, no lesse

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cause of vigilant regard, that we be not carried away with the World, whose glory is embraced, whose power is praised, whose policy is preferred, and whose happinesse is had in greatest esteem: insomuch as who so is poore, or helpelesse, or distressed, or endangered in the World, by worldlings is censured a cast-away, a reprobate, a man forsaken of God.

It is not vertue, nor godly life, nor inward zeale, nor any good quality of the spirit, that hath any fauour in the World: but the rich, and glorious, and men of countenance, and of power, and of office, and of gay attire, that be accounted Gods fauourites. As for such as are ragged, they are not regarded; such as are base in shew, are accounted base in deede. So that Gods children haue the least share of the worlds liberality: and the impudent, and shamelesse, and wicked, and worst men, are they that possesse and vsurpe the earth, and earthly glory.

But alas, short and slippery is this glorious shew of theirs: they are as Cedars, that ouershadow the low bushes for a while, but they shall be as stubble in the furnace, when the
Ipe

He is put to their rotes. They are now as deuouring the Beares, and as raging Lyons: but the time cometh, wherein the Lord will smite them vpon their iaw-bones, and will pull out the teeth of these mercilesse wretches.

They haue set themselves in glory, but God shall turne it to shame: they haue fastened their footing, as they thinke, neuer to be moued; but the Lord will make their standing vn-sure, and their wayes slippery, and their dayes short, and their end horrible.

And howsoeuer they now make boast of their owne hearts wickednes, and though they seeme to contend with God, and subdue his members, and make no reckoning of his Saints, or thinke there is no God: God will finde them out, and he will rebuke them with a perpetuall rebuke, and put out their name for euer, not onely out of the Earth, which they hold their Heauen, but euen out of Heauen, and his Booke of life.

Who yet are commended, and esteemed, and aduanced, and reuerenced, but these men, of least merit: Onely

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their riches, and their bzibes, and their flattery, win them Dignity, and preferment, and honour, and fauour, and what may fill them full of all tokens of perdition.

But this is a heauy weight of temptation to the poore, that deserue to be made rich for vertues: for the low, that ought to be raised for praise-worthy qualities, when they see that the worst are preferred for reward, and the best relected for want.

Surely, this World may be compared to the Pwole of Bethesda, into which what diseased person slept first, was healed, but the strongest and best limmed, and he that had best helpes, had alwayes the benefit of the healing: so now in this Puddle of worldly partiality, not the first that cometh is preferred, nor the most fit, but the most liberal giuer.

But there is a Iudge that sitteth and seeth, how the Worlds wealthy ones make others wealthy, not for worthinesse, but for gaine.

What strutting, and struggling, and working, and inuenting, and swearing, and paines-taking, is there about the Philosophers Stone? Many a man hath

hath bene long hammering, and hazzarding goods, and lands, and liberty, and life, and some pawne soule and all, to haue this strange meane to make himselfe a great man, and a rich man, and a wise man, and a cunning man, and a man to be admired at for his rare skill, and great wealth, and hidden wisdom: and while hee sought this stone of wisdom, hee became a foole, and a begger, and a laughing-stocke to them that become the wiser, to see his ambition and folly.

But hadst thou this stone, that could transmute Maluerne Hills into pure gold, and all the Earth into siluer, and couldest make thy selfe young againe, and lusty and strong againe, and haddest what thou couldest wish here in this life: what were this vnto thee? thou wert yet but a worldly wise man, a worldly rich man, a carnall man. But the Philosophers stone indeede thou hast not found, which is, to feare God, and to embrace his Word, and to be content with a competent estate: and therefore as impossible for thee to goe to heauen, as a Cammell to goe thorow a needles eye: But tush, thou wilt say, Abraham was rich, Lot was rich,

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rich; Iob was rich, and Salomon was rich: and yet they were in Gods fauour, and Gods elected ones.

True it is, they were blessed of God in their riches, because they knew God, and beleued his promises, They held not their wealth, but as meanes to relieue themselves and others: but thou holdest thy wealth to get vaine-glozy by them. They were bountifull and liberall where neede required, and had not the desire of money, as thou that hast neuer enough, and wilt depart from none: that by rapine, and wrong, and oppression, and bribery, and sinne, enrichest thy selfe. They vsed their wealth, as though they vsed it not, in respect of themselves, but to doe good to Gods childzen by it.

Who can but imagine, that if the Philosophers stone were to be contriued or compounded of the powder of poye mens hearts, and of the blood of their owne soules, would not there be some of these stones composed by merclesse men, that hate to be reformed, and say by all their cruelties, daily practised, that either there is not a God to recompence their wickednesse, or else that God saith not, nor considereth

Pereth their oppression and wrong?

These men yet prosper in the world, and say that these things are theirs: these things are Gods blessings: these things are to be disposed after their own hearts lusts, in vanity and pride, in wantonnesse and sinne: but to relieue the necessity of the poore they haue no will: the words of worldlings warrant them, that they may doe with their owne what they list.

But the word of God cryeth, wee to the rich, many more to the hard hearted and fast handed rich Man: because there is no loue in him, or mercy, or compassion in him, the poore is cruell vnto him, and the needy or distressed mans cry he cannot heare.

But God shall heare these afflictions of poore men; hee shall finde out their hidden mucke, and approue them liars that say vnto the poore, I haue not for you; yea, God shall heare them, and afflict them: euen he that raigneth of old shall cast them downe, though they long flatter themselues in their prosperity, and say, Wee will preuaile; who is Lord ouer vs?

Let no childe of God therefore repine against these euill men, that haue the

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the world at will, who are so fat, and so well liking, as they hold themselves in most happy case. Let them alone, their day is comming, and their confusion commeth: they shall be cut downe like grasse, and wither as the green hearbe, and at last be cast into the vnquenchable furnace.

The Lord laugheth them to scozne, while they laugh the Poore to scozne, and the Lord out of Heauen thundereth terrour vnto them, while they worke trouble, and misery, and vexation against the Iust, that dwell in ease shew vpon the Earth, whom yett the Lord holdeth vnder his protection, and guardeth so, as the wicked preuaile no further against them, then may make for the profit of their soules. These oppressours, and these mighty men, that care not for God, nor regard his Word, nor feare his threates, nor beleue his promises, they shall be surely confounded. and perish, when there shall be none to helpe: they shall be consumed as the fat of Lambes: euen with the Viper of their own guilty consciences they shall be stung, and consume away, and come vnto a fearefull end.

I haue seene the wicked strong,
 (saith David) and spreading himselfe
 like a greene Bay-tree: but hee wither-
 ed ere he was plucked vp, and being
 plucked vp, he is cast into the fire. So
 that let these men of power, that op-
 presse and pittie not the poore, thinke
 what a goodly shew they make in the
 Streets, in the Church, and in the
 Markets, and seates of Iudgement:
 how wonderfull they are in their own
 conceits, by reason of their wealth,
 and honour, and glorious attire, and
 how the poore fall at their fete, and
 they cast by their countenance from be-
 holding such wretched poore men, and
 withhold their hands from giuing,
 and their tongues from comforting, as
 if they themselves were (and none else)
 the substance, and the poore but the
 shadowes of men. But consider (Isay)
 consider thy state, and place, and
 pompe, and pride, and vanity well, and
 it shall all appeare but as a cloud that
 banisheth away suddenly, like a gliste-
 ring bubble in the Sunne. So thou
 goest to the graue in feare, and the
 wormes prey vpon thee, as thou didst
 on the poore: for as thou piece-meale
 didst rob the poore by extortion and
 bribery,

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hierarchy, so doe the wormes by little and little deuoure that proud carrels, that now, as to an Idoll, men are forced to crouch, and bow themselves.

Hast thou any thing rightly to boast of, O thou foolish man, that esteemest the more of thy selfe for thy wealth and great glory, being the very meanes to make thee proud, and thy pride to make thee despise thy Brethren, and consequently God, that made thee and them? Were it not better for thee to become a Zachus, to restore all thou hast wrongfully and sinisterly gotten, and of thy goods well gotten to giue halfe to the poore, that thou maist say, and be said to be rich in good things, because thou doest good? But to be rich and hoord it vp, to be rich and doe no good, is a badge of a man that shall neuer intop the Kingdome of God.

Were it not better to weepe here, that we may reioyce hereafter, then to reioyce here, and howle for euer? But weepe, and howle, and lament, and bewaite your selues, yee rich men, that haue no remorse: for the paines, and heere, and anguish, and to men's endlesse,

endlesse, shall be your reward if ye repent not, and refozme your euill wayes.

Be no more stiffe-necked, nor couetous, nor disdainfull, but liberall, and humble, and helpfull to the people of God, that God in his mercy may make you rich in knowledge of good things, rich in practice, and rich in godly scale.

And be not grieved, though by this alteration you become poore: for a messe of porrage, to one fearing God, is better then all the riches of the wicked.

He is not poore, who loueth God: for God loueth him, and in his loue is life, and liberty, and liuely respite.

But who so feareth not God, haue he neuer so great abundance, is a begger, a cast-away, and a reprobate from the ioyes of heauen: the least of which cannot be purchased with millions of kingdomes: the least of them more worth then all your gold and siluer, and lands, and possessions, and offices, and honour, and what else the whole world, which deceiucth you, can afford.

The

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The Booke of God is full of terrible and sharpe threats against merclesse rich men: and many woes the Lord (that loueth the lowly) pronounceth against the proud. And what a iudgement it is that their hearts are shut vp, that they cannot consider their end, to be as the Ox that is fattened for the slaughter, who delighteth in the deepe feedings, while the Butcher determineth his death: as the coustous, and wanton, and wicked ones, take pleasure in their vanities, while their death and destruction commeth without redemption?

But if these men will not heare, nor conceiue, nor consider the perill of their estate: if they will not, while the Lord may be found, seeke to returne, that they may be saued, their iudgement, and destruction, and reprobation will be the more iust.

O Lord increase my Faith.

Why boastest thou thy selfe in thy wickednesse, O man of power? Psalme 52.1.

The Lord shall destroy thee for ever 3

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euere; he shall take thee, and plucke thee out of thy tabernacle, and roote thee out of the land of the liuing, Verse 5.

An exhortatiue Conclusion :
wherein the afflicted are stirred
vp to patience, and not to be ashamed of their miseries and base estate, *so long as they endeavour*
to doe their duties in their
seuerall callings, and stay
themselues vpon
Gods prouidence.

As the man that is borne blinde, cannot iudge of colours, nor the deafe man distinguish of sounds: no more can a man that hath bene kept blinde and muffled with the mask of this worlds pleasures, and become dumbe with his secure estate here, discern the things of God: hee cannot distinguish betwene, Woe be vnto you,

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you rich, because you haue your consolation here; And, Blessed are the poore, for they shall receiue comfort. These things are not so heard, nor so regarded of Worlblers, as might bring them to a true and liuely consideration, that there is a woe and a blessing pronounced: that there is fire and water set before them, and life and death offered them. But as Children that haue no more discretions then Moses being an Infant, who refused a Crowne, and tooke burning coales, doe reiect the better things as vrosse, and embrace the worst, as most deare and precious: and therefore preferre their Oxen, and their Farmes, and their heapes of transitorie vanities, before the sweete banquet of a contented estate. And so farre they are from the true conceit of Gods purpose in punishing man, that they censure crosses that light vpon other men, as curses, and the gloze, and riches, and much, and pelfe of their owne, to be giuen them, because they, and none else are blessed: whereby many times the deare Children of God are put to a deepe agony, when they
heare

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heare and perceiue the taunts, and
 reproches, that the world and worldes
 lings cast at them for their poverty,
 and base estates sake. They stand
 before the worldes Gallant-ones, as
 Davids men, that had the skirts of
 their garments cut to their buttocks,
 as men derided and scoffed, and as
 cast-awayes, and men forloyned and fors-
 taken of all men: and cast downe and
 confounded by God himselte: in re-
 gard whereof many times the poore,
 though indæbe the very Children of
 God, are so ashamed of their estate,
 as they be forced not onely to auoide
 the familiarity of the wealthy, but
 euen to be seene of them a farre off:
 nay rather, they hide themselves as
 men cast off, or drosse from the gold:
 where indæbe the Word of Truth
 findeth them out, and approueth them
 the refined gold, and the worldly-
 minded straw and stubble: provided
 withall, that hee that is cast downe,
 must not so iustifie himselfe, as to ar-
 gue himselfe the childe of God be-
 cause hee is cast downe, because hee is
 made poore, or because hee hath ene-
 mies, or sicknesse, or want, or perse-
 cution: (for all these things may hap-
 pen

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pen also vnto the reprobate :) for as sin is the ground of all our afflictions, and our offences the cause of Gods displeasure, and Gods displeasure powreth forth crosses and curses too vpon sinners: So must euery man carefully consider how hee standeth in his troubles, whether hee haue fallen into the same by his own riot or lasciuious and wanton life, by his vngodly conuersation, and neglect of the feare of God; for which things sake, the wrath of God commeth vpon the children of disobedience, and he powreth out of the cup of his indignation vpon them, either in iudgement, because their condemnation shall here begin, and so be perpetuall, or else to reclaime them from their wicked waies, that they may be saued.

And he that findeth himselfe in his conceit, lest deseruing afflictions, because he either feeleth not, or findeth, or will not acknowledge that he is such a sinner that deserueth so great punishment, as many times lighteth vpon other men: let him think that he in thus iustifying of his owne waies, is in a dangerous state.

It is the pride of the heart, which
God

God that searcheth it, well seeth, and
 considereth, that such a one is in a pe-
 rillous way, if hee be not humbled.
 And surely godly David himselſe was
 gone a little that way, and God saw
 that hee must pull downe this chosen
 vessell of his, beſoze hee would tread
 his steps as he should: for as he con-
 fesseth himselſe, Before I was corrected, I
 went awry. So that our troubles and
 miseries. and all the aduerſe things
 that may befall vs, are Gods cor-
 rections to his childzen to reſorme them:
 but his iudgements are messengers of
 his bitter renunciation to the obſti-
 nate, who by his punishments waxe
 worſe and worſe, and who mur-
 more and grudge at the course that hee ta-
 keth with them to amend them, as did
 the rebellious Israelites, whom hee
 often viſited in mercy, beſoze hee en-
 tred into iudgement againſt them: So
 that none that ſtandeth may ſay, hee
 cannot fall, none that are high may
 ſay, they cannot be brought low: for all
 haue ſinned, and all haue neede of cor-
 rection, all are ſicke, and all haue neede
 of Phyſicke; all haue gone aſtray, and
 therefore all haue neede to be reclai-
 med. Who then will be aſhamed of
 Gods

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Gods visitation? who will be impatient when afflictions come? Surely, none but the man that knoweth not God, none but he that loveth this world more then heaven, and the pleasures of this life, more then the toyces of the life to come.

David was not ashamed of Gods corrections: for he praised it as a great benefit, and took it as an high blessing, and said it was good for him. Was it good for him, and ill for vs? was it profitable to him, and hurtfull to vs? No, and therefore Paul was not ashamed of his crosses: for crosses make vs the companions of the blessed Childzen of God; nay, they make vs the more like to our elder brother, Christ Iesus, who finished our Redemption through the Crosse, and made the way to the toyces of heaven through afflictions, and he that is ashamed to follow him that way, he cannot come to him at all, he will not know him, and therefore he shall neuer enter into that holy place, he shall neuer attaine unto that rest that shall be endlesse, and most ioyfull in the heavens.

How busiunoze therefore sooner our
trou

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troubles seeme, we must be patient, and neuer giue ouer to cry vnto our helping Father, nor to vse our best endeauours in our callings, which God will blesse, staying our selues in hope vpon his promises. Let vs neuer dismay, for God that maketh this little wound without, doth it to cure a greater within: and while he seemeth to kill vs, it is, that we may liue euer: and while he suffereth vs to be here ignominious, it is that we may become all glorious with him in heauen.

The poore man cryeth, and the Lord heareth him, and saueth him out of all his troubles, Psal. 34. 6.

The Angell of the Lord pitcheth round about them that feare him, and deliuereth them, Vers. 6.

Taste ye, and see how gracious the Lord is: blessed is the man that trusteth in him, Vers. 8.

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A

A Prayer to be vsed of a
sicke man.

O Almighty and euerlasting God,
 who although thou art still in
 thy iudgement, yet art thou a
 mercifull God to the soule that seek-
 eth thee, infinite in thy mercy, and plen-
 teous in redemption, for though thou
 send sickness, yet wilt thou shew pittie,
 according to the multitude of thy com-
 passions, for thou dost not willingly
 chastice and afflict the children of men:
 therefore I poore wretched sinner,
 which am but dust, earth and ashes,
 vnworthy the least of thy fauours, doe
 freely confesse, to thy glory, and mine
 owne shame, that I am conceiued and
 borne in sinne, that originall corrup-
 tion, stayning and infecting my whole
 nature, hath depriued mee of all holie-
 nesse, and left in mee an inclination to
 all euill: and that I haue by mine in-
 numerable transgressions, in thought,
 word, and deede, broken all thy holy
 Commandements, and therefore (be-
 sides all other euils) I haue lustily
 drawne

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drawne this sicknesse, and these diseases vpon me, yet notwithstanding, seeing that thou (such is thy exceeding great mercy) hast no pleasure in the miseries and destruction of thy Children, but doest onely by affliction try, correct, humble, and refozme them, for there present and euerlasting good: I doe therefore, most deare and louing Father, most humbly beseech thy heauenly Maiesty, to pardon my sins, the onely causes of my misery and affliction: increase and perfect in me all graces that concerne saluation: assist mee with the counsell and comfort of thy sacred Spirit, and conuert this my visitation to mine amendment, and saluation of my soule in Christ.

If it be thy good pleasure and will (O Lord) restore me to my perfect and former health, that I may not onely performe my good purposes, and pay my bowes, which my lips haue promised, and my mouth hath spoken in my affliction, but also hencefoorth grow vp in grace, in obedience, in holinesse, vntill I come to the end of mine hope, which is the saluation of my Soule. But if it be thy will and decreé by this chastisement, to finish my dayes, I most
A 2
humbly

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humbly and earnestly intreat thee (O my God) as the outward man decayeth, to renew in me the inner man, and to grant that as the body dyeth, so thy grace may live and reuiue in me. But not the eyes of my mind, but open them and make mee vnderstand what the hope of my heauenly calling is, and what is the riches of the glorious inheritance, that thou hast prepared for me, that I may live in thy faith and obedience, and end my life in thy fauour, and when this life endeth, remaine and raigne with thee in glory for euer.

Touchsafe to be a Father to my family, kinnsolke, and posterity: plant thy feare in their hearts, confirme them in thy grace, and giue them all things competently necessary for the maintenance of this present life. Harken (O Lord to these my prayers, and grant me all other things, which thy heauenly wisdom seeth necessary for my soule or body, for thy dearly beloued Sons sake. To whom, with thy Father, and God the holy Ghost, be rendred and ascribed all honour and glory, now and for euer. Amen.

O Lord increase my Faith.

A

A Prayer for Patience in sick-
nelle, and truely to expresse
sorrow for sinne.

O My most louing and mercifull
Father, God omnipotent, who
art nigh vnto all those that call
vpon thee in truth, thou art a present
helpe in time of trouble, all powerfull,
full of wisdom and compassion, won-
derfully surpassing all earthly Pa-
rents: I poore miserable wretch, long
troubled with grieuous sicknesse,
and so sore vexed with paine and tor-
ment, that neither my body can take
any sleepe or rest, nor my Spirit
feele any ease or comfort, doe here in
the onely merit and mediation of Je-
sus Christ, present and humble my
selfe before thee, humbly begging and
intreating for fauour and mercy at thy
hands. Worke in my heart by thy ho-
ly Spirit, godly sorrow and repen-
tance for all mine offences: impute
none of them vnto mee, but let mee
feele and be assured in my conscience,
that the guilt and punishment of them
are removed. Be thou my Physician,

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to cure and heale mee: auert and turne this present sickness into a soueraigne medicine, and this vehement and grievous paine into a fatherly and gentle visitation: let thy strength appeare in my weakenesse: let thy power be perfected in mine infirmity: and so arme mee in this my temptation, with the gift of Patience and long-suffering, that I be not with-drawne from the constant practice of holy duties, neither yeelde vnto mine owne passions, and the suggestions of Satan.

To this end powze downe thy blessed and sacred Spirit into mine heart, teach, assist, and direct mee, that hee may open to the eyes of my minde, the righteousnesse of thy Judgements, that I may in all willingnesse acknowledge the equity of the same: that he may bring to my remembrance, the cruell and most bitter paines and torments of my mercifull Lord and Saviour Iesus, who by his death hath swallowed the very dregges of thy wrath, and by the merit and vertue of it, hath so tempered and sweetened the Cup of affliction vnto mee: manifest vnto mee the glorious and
heavenly

heauenly happinesse, and holinesse, of
thy Saints and Seruants in hea-
uen, that the certaine assurance,
hope, and expectation thereof, may
abundantly excēde, and take a-
way all my present griefe and tor-
ment.

I beseech thee (O Lord) accord-
ding to thy promise, ease my burden:
giue me quiet and comfortable sleepe,
and refreshment to my restless body,
and to blesse all those good meanes,
which shall be prescribed vnto mee,
that they may tend to my cure and a-
mendment (for without thy blessing
they are of no force and vertue) that I
with thy blessed Seruants, Iob, Laza-
rus, Dauid, and others, hauing experi-
ence of thy might, truth, and mercy, in
my reliefe and amendment, may with
all joy and loue praise thee, truely
serue thee, and more confidently re-
lye vpon thee all the dayes of my life,
yea, and (for the instruction and in-
couragement of the afflicted) pub-
lish and declare the infinite and excē-
ding Power of thy might and com-
passion.

Glouehsafe (O most gracious Fa-
ther) to incline thine cares to this

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mine humble Petition, and to grant me all other things needfull and necessary for my soule and body, for thy deare Sonne Christ Iesus sake, my onely Saviour and Redeemer: to whom, with thy Majesty, and thy blessed Spirit, thy three persons and one God, almightie and sufficient, be ascribed and giuen all honour, praise, and glory, now and alwayes. Amen.

O Lord increase my Faith.

A Prayer to be said at the point of Death.

O Lord God Almighty, I assuring my selfe my time is come, my soule waxeth heauy euen vnto death: vouchsafe therfore (O Lord) to cast downe thine eyes vpon mee, bedew my heart with the Oyle of thy grace, forgive mee my sinnes, confirme my faith, shorten my pangs of Death, expell Sathan, for thine infinite mercy helpe mee in this my last conflict: looke vpon Iesus Christ thy Sonne my Saviour and Redeemer: into thy most blessed

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blesſed and gracious hands, I commit
my ſoule, reſuſe it not (O God) but ac=
cept me, for it is thy owne worke man=
ſhip, and let me depart in thy feare, and
riſe againe in thy mercifull fauour :
that I may attaine and come to thy e=
ternall and moſt wiſhed toyes of hea=
uen, for and thzough the merits of my
blesſed Sauour, Chriſt Ieſus, to
whom with thee, and the holy
Ghoſt, be all glory, he=
nour, and praife for
euermore.
Amen,

O Lord increaſe my Faith, and
receiue my ſoule.

Q 5

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A Confession of sinnes, with a
very necessary Prayer, to be said
 of poore distressed men, Mor-
 ning and Euening, and at
all times else, as they
 shall be thereunto
 moued.

O Father full of mercy, I praiſe vnto thee all praiſe and thanks, for thy continual moſt ſweet fauours, and eſpeciall graces, beſtowed franke-ly on me thy vnwoorthy Creature: for Electing me to ſaluation, for Creating me, for Redēming mee, for Believing mee, and for Preſeruing me euermore. Great is thy loue in Chriſt my Sau-our, infinite thy Power, vnſpeakable thy Mercies. Relieve me alwayes, and direct mee in all things: let thy will be a Law vnto my will, that my corrupt affections draw me not to conſent againe to the vnſauoury luſts of my carnall will, which to this day ha houer-much miſcarried mee, into the vaine deſires of this wicked
 Worlds

Worlds pleasures, the baite of that
 mortall aduersary, deceiuing Sathan,
 the defiled fruits of my sinnefull flesh,
 and the cords whereby I haue beene
 drawne from vertue to vice, from san-
 ctity to sinne, from light to darkenesse,
 from Heauento dreadfull Hell. My
 sinnes, O Lord, haue beene many and
 continuall: my seruing of thee, cold
 and seldome. O forgive mee, and let
 not my peeres consume any longer in
 vanity: let mine hands hate to handle
 vnholly things: let my heart harbour
 no more the hateful thoughts of vn-
 righteousness, and let my soule be so
 seasoned with the spirituall dew of thy
 blessed Word, that my Soule and Bo-
 dy, being sanctified to euery good work,
 I may cast off the vnprofitable works
 of darkenesse, and onely cleaue to the
 true seruice of thee, who art full of grace
 and truth. Be vnto me the sweet saour
 of life vnto life: be vnto me the light of
 truth, that my life be not vnprofitable
 in good things, nor my soule depriued
 of thy sacred spirit; without which,
 man is worse, possessing all worldly
 riches, base, in most high worldly ho-
 nour, and dead, liue he neuer so strong-
 ly in the flesh.

There=

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Therefore, Father full of mercy, be mercifull vnto mee: full of power, protect mee: prouident, relieue mee: most sacred, sanctifie me. Let the eyes of thy fauour be alwayes on mee: let the relieuing hand of thy helpe be alwayes toward mee: be vnto mee a strong Castle, a Restfull refuge, a Fountaine of reliefe, the Supply of my wants, my Protector, my Saviour, my Guide, and my wisdom, my will, and my zeale. Be vnto me my Iesus, my Christ, my Father, my Physician, my lot, and my portion: be vnto me all in all, that nothing want in mee which thou likest; nor any thing dwell in mee which thou must best: that I being a sanctified vessel of heauen, may be a fit Mansion for thy sacred Majesty, to abide in by thy blessed Spirit.

Peelede me (O Lord) peeled me continually shelter vnder thy relieuing wings: foster mee with the hid treasures of thy loue, and learne mee so to liue, that I may euer liue in thee, and thou in me: make that vnion betwene my will and thy Word, that I will nothing but as thou hast willed, and blot out all mine vnworthinesse: and in stead thereof, impzint the merits of thy Sonns

Sonne, in whom, Lord Almighty, let
 me be also partaker of the good things
 of this life: let not pouerty bitterly de-
 priue me of a competent estate here: but
 blesse thou the workes of my hands,
 prosper thou my endeouours, and raise
 by gractousmeanes for me, that I may
 liue & not lack things necessary. Thou
 art all-sufficient, and in thy gifts ma-
 nifold, thy love is without limitation,
 and thy will without contradiction:
 what thou decreest shal I and, and what
 thou willest shall come to passe. Will
 thou therefore, will thou thy creatures,
 which thou hast ordained for the good
 and seruice of thy childzen, to serue my
 vse, that I and mine may be sustained
 by thy prouidence: for what am I
 (Lord) that I should stand vpon mine
 owne power, wit, or policy, which are
 weaknesse and foolishnesse before thee?
 Thy Word preuaileth: speake, and all
 things in heauen and earth shall obey
 thee: yea, thine heauenly Angels shall
 be ministring Spirits for my good,
 and all the fruits of the earth shall
 adde comfort to my wretched estate.
 Good Father, sanctifie mee within and
 without, and fructifie my calling: blesse
 my endeouours, and teach me to vse my
 function

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function iustly, and as I ought, that
 I may so prosper in this present life,
 that I may truly pay all men their due,
 and owe nothing to any man but good
 will: a thing to mee impossible, but to
 thee easie to bring to passe. To thee
 therefore, I referre mee wholly: blesse
 me, that being blessed, I may prosper:
 that prospering, I may praise thee: and
 in praising thee, please thee, and be here
 comforted of thee, and live righteously
 in thee, through the merits of thy belo-
 ued Sonne Christ Iesus, who hauing
 purchased all things for this life,
 and in the life to come for me, be
 with thee, and the holy
 Ghost, praised for
 euermore.
 Amen.

O Lord increase my Faith.

A.

A very comfortable and most
 patheticall Prayer, to be said of
such as are in greatest distresse and
 danger, having wife and children, and
 in debt, not able to maintaine and
 relieue the one, or to satisfie
 the other.

O Most mighty, mercifull, and all-
 knowing Father, the fountaine
 of all comfort and consolation,
 who findest out in thy deepe and all-
 searching knowledge, all the sinnes
 that are, or can be committed amongst
 the children of men, howsoever hidden
 and secret: I doe confesse vnto thee,
 against my selfe, that I haue grie-
 uously offended thee by my manifold
 transgressions, and thereby haue
 drawne vpon mee, a most intollerable
 weight of thy deserued wrath, and
 fearefull indignation, insomuch as if
 thou maist not be pleased to mitigate
 thy fury towards me, I shall faint, and
 fall, and shall not be able to lift vp my
 head any moze, in hope of thy fauour:
 for, deare Father in Iesus Christ, I
 am

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am weake, and am not able to beare thy heauy displeasure by mine owne power or merit. And therefore, good Father, lay not vpon mee the punishments which I haue deserued: take away thy heauy hand of correction, and as thou art patient and long in suffering the sinnes of thy weake children, be yet patient with mee, and send thine holy Spirit to season me anew, that I may bring forth now the fruits of amendment of life. So shall thy punishment cease, and comfort increase, though I am beset with no small or few dangers, before mee, behinde mee, on my right hand, and on my left, I am beset with perils: so that which way soeuer I sceme to runne, or howsoeuer I couet to escape, I fall into dangers. What shal I doe, Lord, in these miseries? I stand amazed at the consideration, what will become of me languishing in fear, while there is none to helpe. I liue where none but mortall creatures are, and what can they doe to my comfort, Lord, that haue their breath in their nostrils? They moue, and breathe, and liue, and speake: but little auailleth their helpe, vnlesse thou that guidest and gouernest the hearts of

of all, vouchsafe to moue them to com-
 miseration and patience with mee. I
 haue sinned (Lord) against thee, and
 am indebted vnto men, and cannot be
 released, and all commeth of my sins.
 Father, pardon thou me: so shalt thou
 in thy renewed loue send mee new re-
 liefe. Raise me meanes to satisfie men,
 or qualifie their extremities, that they
 may be patient vntill thy helpe come:
 And in the meane time, teach mee, O
 teach mee the way that I should chuse.
 Direct mee Lord, what course I shall
 take: for thou, Lord, art wise and pro-
 uident, and mercifull, and all goodnes
 commeth of thee. Therefore, O Lord,
 instruct mee by the inward working of
 thy holy Spirit, to doe this or that, and
 make mee obedient vnto thy will: so
 shall all returne to my good. Raise by
 some gracious meanes (Lord) for my
 succor: for thou knowest, though I be
 but one man, whose ruine can be but
 as the death of the least creature in the
 censure of such as feelee not, nor par-
 take of my griefes: neither will my or
 uerthrow grieue such as haue no share
 of my miseries. Some there be yet,
 deare Father, whom thou knowest,
 that shall taste of the bitternesse of my
 fall:

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fall: and therefore, Lord, consider in
 mercy: and although none of them
 (Lord) that shall feele the smart of my
 calamities, but haue also added sinne
 vnto my sinne, and so aggravated thy
 displeasure against vs, yet in thy Christ
 forgive vs all, and reclaime vs all by
 thy gentle corrections, not by thy fu-
 rious iudgements. And as a sparrow
 (Lord) lighteth not on the ground,
 nor one haire falleth from our heads,
 without thy prouidedre: so I know
 (Lord) that nothing shall befall me,
 but what thou hast decreed, euen for
 my good, both in this life, and in the
 life to come. Thou hast neuer, Lord,
 dealt so sharpely with any, but vpon
 serious repentance they haue receiued
 comfort, they haue tasted of thy loue,
 and of inward peace. So worke, Lord,
 in these my tryals, and by these my
 crosses and dangers, that I be neither
 inwardly too much afflicted with feare
 and sorrow, nor outwardly too much
 cast downe with want, but as I taste
 of thy correcting rod, so I may also
 finde thy supporting staffe. Lord, thou
 art moued by a better Mediator, then
 are my complaints. Oh heare me for
 him, and heare him for me: me, Lord,
 for

for his sake; and him for thy promise sake, lest I remaining here in this vale of continuall miseries, where there is no true or liuely helper, I utterly perish in my troubles. It is no true helpe, Lord, that commeth not of true compassion: and there is no true compassion, without true feeling of anothers miseries: but how far, Lord, that is from the hearts of many, thou knowest, and I feele it. And therefore euery heart truely moued to true commiseration, is first moued by thee. Oh moue them therefore, moue thou such as thou pleasest to vse as instruments of thy will for my good: so shall I vse it, and accept it as thy goodnesse, to thy glory. But, Lord, the course of thy providence teacheth vs, that thou wilt not haue thy dearest children to be lifted vp by the fulnesse of earthly things, above that which becommeth the humble, to keepe them still in awe of thy corrections. For ere while, O Lord, I thought of seife=peace, little fearing further perils, nor to be thus chased anew, as I am, by such as seeke to molest mee, and to exact that from me by rigour, which thou knowest I am not yet able to performe: though thou
seest

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feelt the inward desires of my heart
willing, by my best lawfull endeouours
to obtaine the meanes to satisfie al men
their due, and it grieveth mee that I
cannot doe as they require.

And therefore (O louing Father)
as thou well knowest what is wan-
ting, supply it in thy mercies, in thy
good time, before I be confounded al-
together, and before I goe hence, and
be no more seene. As thou blest mee,
O Lord, by the labours of my hands,
so thou knowest I yeelde to them, to
whom it is due. And therefore, Lord,
Alth they will not haue patience with
mee of their owne accord, worke their
hearts to be more pliable to my en-
treates: or else, which I aske espe-
cially, if it please thee, raise vp
meanes for me, that I may be enabled
to pay them all: wherein thy will be
done. I haue seene thy saluation and
deliuey already, in great dangers,
and thy promise, and thy power, and
thy prouidence are still in force, and
thy mercy is no whit diminished, there-
fore (Lord) remember thy mercies,
and looke on mee: and as thou saidst
vnto the blinde man in the Gospell,
Receiue thy sight, and he saw: so Lord,
say

say to mee, Receiue comfort and res-
 tite, and I shall receiue it: thy word
 is thy will, and thy will is thy worke,
 therefore speake, and thy will shall be
 done, to restore mee to constancy: let
 not the flouds of these dangerous wa-
 ters ouer-flow mee quite, but when I
 am ready to sinke, yeelde mee thy hel-
 ping hand and saue me: lift me out of
 the mire and clay of all my miseries,
 and set mee on the relieuing pastures
 of thy continuall free fauours: let the
 chearefull dewe of thy blessings, and
 blessed graces shewe downe vpon
 me, so shall my little store increase, and
 my empty basket become full. And
 forasmuch as I haue no free portion in
 this earth, not the breadth of a foote:
 neither haue I of mine owne a house
 to hide my head in, put mee there-
 fore where thou wilt, and let mine a-
 bode in earth be in what place, and
 how long, or short time thou wilt, for
 of my selfe, whither to turne mee, or
 what to doe I know not: Be thou
 therefore my guide, and direct all my
 desires of earthly things by thy Word,
 and let my will alwayes follow thy
 will, lest my will, led by the blinde as-
 sections of corrupt reason, bring me
 mine

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mine owne prejudice and shame. Thou
 euermore prouidest for them that aske
 of thee, & directest them that take coun-
 sell of thee: therfore hauing thus weak-
 ly laid open my cause before thee, consi-
 der it, and giue me patience in all my
 trials, and let me not so much mourne,
 and hang down my head, and be heauy
 for the want of outward necessities,
 as at the consideration and looking
 backe into the vgly gulfe of my former
 continuing sinnes. Oh, free me, Lord,
 free mee from my sinnes, and sanctifie
 me anew, that howsoeuer the outward
 man seeme to be discouraged, yet the
 inward man may be still more and
 more filled with all spirituall know-
 ledge and consolation, and true con-
 tentment. Thou hearest my reproofes,
 thou knowest my sorowes, and my
 groanes are not hid from thee: put my
 teares, few and weake, into thy bottle.
 Remember thy promises, and I shall
 neuer forget thy praises: Oh faile me
 not, forsake mee not my God, and my
 Redeemer.

O Lord increase my Faith.

A Thankesgiuing and Prayer
to be vsed of a sicke man when
he is recouered ;
oftentimes.

I Værlde and giue vnto thee (O mercifull and most deare Father) all humble thanks, honour, glory, and praise for thine infinite and exceeding great blessings, (hauing no way merited the least of them) and namely, for that it hath pleased thee of late to deliuer mee from the very point of death, and (as it were) raised my feeble body from the graue, and redeemed my soule from death, that I should walke before thee in the land of the liuing, that I might further glorifie thy name, doe more good in my calling, and be made meete for the inheritance of thy Kingdome. This worke, O Lord, proceeded from thy mercy, and no desert at all of mine, and for thy grace, and not of any goodnesse in mee: not vnto mee, not vnto mee, but vnto thy blessed name be giuen all glory. But seeing that I through my sinfull corruption,

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ruption, am moze ready to bury in the graue of obliuion, then to keepe in thankfull remembrance thy great mercy, yea, and rather to grow cold & backward in all holy exercises and duties, then to holinesse of life: I therefore beseech thee, with all earnestnesse, to renew my nature, and to ingraue the remembrance of this thy goodnesse in my heart, by the illumination of thy holy Spirit, and grant that for the residue of my tempoꝛall life, I may in humilite and truth be directed by thy most sacred Word, and alwayes submit my selfe to the government of thy blessed Spirit. Make me (good Father) a light and example of vertue and godlinesse vnto others, and to grow in grace, as I increase in yeres, that so I may liue in thy feare, and dye in true peace of conscience, and assurance of eternall glory with all the Saints and Angels in heauen: vouchsafe (O my heavenly Father) to grant me all other things conuenient for mee in this life, for the onely merits, obedience, and mediation of Iesus Christ, our Mediatour and Redeemer. Amen.

In

In time of affliction pray thus :
yea, often.

The Lord shall make the Pestilence cleave
vnto thee, vntill hee hath consumed
thee : the Lord shall smite thee with a
consumption, and with the feuer, and
with a burning ague, &c. vntill thou
repent, *Deut. 28. 21.*

O Lord most iust, and Father most
mercifull, thou it is that renewest
thy plagues against man when hee
offendeth thee : thy vengeance from
heauen is both sudden and fearefull
toward the rebellious and disobedient
children : thou for one saine in King
Dauid, destroyedst with the loathsome
disease of the Pestilence many thou-
sands of his people : cast thine eyes of
mercy vpon vs, O thou preseruer of
men, which languish now in this
land, and in this house, with the like
disease and sickness. Now, deare God,
hath not Dauid onely offended thee, in
trusting to his strength, and num-
bring of his people : but euene each con-
gregation, and euery household hath
one

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one way or other prouoked thee to plague thy disobedient people: & now that wee see thy plagues appearing, to the piercing and parting of our bodies and soules asunder: Lord, wee stand amazed in our mindes, heartily sighing with groanes at the sight of our sinnes. Now wee consider, wee haue sinned grievously, wee haue done amisse, wee haue dealt wickedly, we haue liued vngodly, we haue swerved from the way of truth, without any godly feare or remorse of conscience: thy great benefit of peace, and rare blessing of long prosperitie, vnder so good and gracious a Governour, haue brought too too many of vs, to such security and contempt of Religion, that altogether forgetting to be thankfull, wee haue abused thy benefits as fast as they came, & that with a churlish kinde of impiety: the thoughts of our hearts, the words of our mouths, and the workes of our hands are vaine, carnall, and diuellish: yea, our seruice to thee oftentimes but meere abomination: so farre (alas) haue we erred from the path of thy Commandements. As thou didst finde with the Israelites wickednesse in Gilgal, Anne
in

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in Bethel, and iniquity in Bersheba: so in
every Church, in every Court, nay, in
every concourse or assembly amongst
vs, thou beholdest how the flesh hath
ouer-growne the spirit, and how rea-
son is ouer-ruled with affections: so
many labour in these dayes vnder the
displayed Ensigne of Sathan, that ve-
ry few (deare Father) are found set-
led in the dutifull forme of bryght and
spirituall Obedience, which thou re-
quirest. We confesse, thou mightest
iustly therefore forsake vs, as we haue
forsaken thee: and not onely procede
to sting the head-Cities, and whole
body of this Land, with sundry
plagues and grievous diseases; but
for our manifold sinnes and iniquities,
which we daily commit, thou mightest
iustly and worthily condemne vs, man
after man, to eternall death, all con-
sciences being so guilty, that they al-
ready condemne themselves. Yet who
is hee (O mercifull Lord) that can
measure thy goodnesse, who by thy
word doest oftentimes bring sinners
to beliefe, repentance, and saluati-
on; though it be not thy pleasure (good
Lord) to make the wicked innocent,
but rather to bitt their iniquities, yet

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haue we this comfort, that thy mercy
to the humble euer rests vnmeasur-
able and vnmoueable: though thou spa-
kest to the Prophet against thine own
people, being disobedient to thee, say-
ing, Though *Moses* and *Samuel* stood be-
fore me, yet haue I no heart to this people:
Drive them away that they may goe out
of my sight, some vnto death, some to
the sword, and some to captivity: yet we
know (O our good God) that when
as Ephraim was heard lamenting and
praying heartily in his distresse, thou
thoughtest then vpon mercy, as a fa-
ther pittying his owne childzen. This
thy clemency to others encourageth vs
to cry for thy mercies, in this our mis-
ery, vpon our repentance, both for vs,
ours, and the whole Land. Touchsafe
O louing Sautour) to repress the ve-
hement heate of thy fire with godly
pitty: stay thine hand from our de-
struction; thou art long suffering,
good, gracious, and vnwilling sinners
should perish. We intreated therefore
(O Lord) most glorious) to bid thine
Angels cease from punishing: looke
forth-with vpon this Land: (good
Father) pittie the infected people there-
of, that we altogether may say, The
Lord

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Lord liueth for euer, worthy of praise,
because hee hath bene mercifull vnto
sinners. Amen.

O Lord increase my Faith.

If not Infected, pray thus.

IT pleased thee, O heavenly Father,
who art Lord of life and death, once
to plague the Egyptians, and yet to
spare the Israelites, in the borders of
Gosen; onely because thou plaguest
where thou pleasest. So with the pe-
stilence now hast thou infected, euen
from Dan to Beersheba; yet my selfe, and
diuers others in this place, rest safe
from this so pestilent an Infection,
protected and kept as yet safe there-
from, onely by thy hand, onely by thy
goodnesse: for, our sinnes (we confesse)
stand by as rampired walls against
vs, and deserue no lesse then theirs,
whom already thou hast bruised with
a iust measure of thy Judgements. O
gracious Lord God, stirre vs vp, to
shew our hearts thoroughly thankfull
vnto thee, that in thankesgiuing and
praise,

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prattise, we may go before others, which
in paines and plagues doe goe before
vs. And as in mercy thou hast drawne
A knesse from our bodie, so in love to
our soules, make vs loath the vaine
delights of this life, that we may faith-
fully serue and serke thee, in these our
dayes of health, wherein wee obtaine
thy mercy, in thy fauour, and rest
preserued from the pestilence, where-
with many of our Brethren be per-
plexed, beside sundry thousands, whom
the graue hath swallowed. Blesse vs
still, O Lord our God, blesse vs, O
Father, without & within: be thou our
guard, thy word our guide, thy Spirit
our comfort, and thy Son our Saut-
our. Lord, stand by vs for our good cons-
tinually, that when the world reyneth
at thy Judgements, when the wicked
swell in their impatience, when the
vnrregenerate grudge and murmur at
thy plagues and punishments (where-
with thou chastisest and correctest thy
deare Children) that euen then we
may haue and in thy quietnesse of heart,
and peace of conscience, neuer to be dis-
maied, or to distrust thy prouidence o-
uer vs, but still to leane stedfastly vnto
thee, and rest vpon thee, and the rock of
thy

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thy Truth. This confidence (Lord)
grant vs, and thy protection from this
contagious disease that raigneth, that
wee may chearefully sound forth thy
diuine praises amongst men, vnto the
praise of thy grace in Christ Iesus:
(To whom our Saviour and Redeem-
er, with thee the blessed Father of vs
all, and the holy Spirit, the Sanctifier
of our soules, three persons, yet one
diuine essence, be giuen all laud,
glory, and thanks, in this
world, and in that to
come, for euer.

Amen.

O Lord increase my Faith.

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A Prayer in the time of Tempests and vnseasonable
Weather.

God bringeth vp the cloudes from the ends of the earth, and maketh the lightnings with the raine: he draweth forth the windes out of his treasures, *Psal. 135. 7.*

Hee commandeth and raiseth the stormie windes, and it listeth vp the waues of the sea, *Psal. 107. 25.*

But he ariseth and rebuketh the windes and the sea, and maketh them calme, *Mat. 8. 26. Marke 4. 39.*

By his word he stilleth the winde, and by his counsell appealeth the deepe, *Eclus. 43. 23.*

O Most mighty and mercifull Lord God, let all the powers of the earth blesse thee, and praise thee their ever-living God, in thine holy and heauenly habitation, for thou, O Lord, sittest on high in the Throne of thy Majesty, and makest thy strength and might knowne to all Nations, thy voyce is vpon the waters. From thee
(D

(O God) proceedeth Thunder, thy
 voyce maketh the Wildernesse to trem-
 ble; yea, thou makest the mighty hills
 to tremble and shake: the Earth trem-
 blerh and quaketh, the foundations al-
 so of the Mountaines moue and shake
 when thou art displeased: there com-
 meth out of thy nostrils smoke, and out of
 thy mouth a consuming fire: thou makest
 darkenesse thy secret place, and at the
 glory of thy presence the Clouds passe
 away: thou thunderest from the hea-
 uens, and giuest out thy voyce: thou
 drawest forth the Windes out of thy trea-
 sures, and commandest them backe a-
 gaine to their places: all things are in
 sublection vnto thee, thy workes mag-
 nifie thee (O Lord) yea, they trem-
 ble at thy presence: the Mountaines
 and hills dread thee when thou art
 displeased; yea, the whole world is
 afraid. The Waters, O God, know
 thee, and are afraid; yea, the depths
 tremble: thy voyce (O Lord) diuidenth
 the fierie flames: O Lord, thy voice ma-
 keth the Wildernes to tremble. Thou
 remainest King for euer, thou wilt giue
 strength vnto thy People, and blesse
 them with peace. O most mercifull
 God, shadow vs from thy displeasure,

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which is too vehement and intollerable: let thy countenance shine vpon vs and haue mercy on vs: protect thou our houses and vs, that we be neither consumed by fire, nor drowned by waters: send not vpon the earth such vntemperate or vntimely Showres, or any other vnseasonable weather, where by the fruits thereof may be hurt, or our soules harmed. O God the Father, which diddest send thy only Sonne to die the death of the Crosse for my sake, preserve mee, and grant vnto me a blessed end. O God the Son, which didst suffer for my sake the heauy death of the Crosse, defend me: and, O God the holy Ghost, comfort mee, blesse and keepe mee from all dangers, from this time forth and for euer.

Amen.

O Lord increase my Faith.

A Prayer for Peace in true
RELIGION.

Behold, saith the Lord, I will extend peace
vpon my Church, like a floud: as one
whom his mother comforteth, so will
I comfort you, and yee shall be
comforted in Ierusalem, *Esay* 66.
12.13.

These things haue I spoken to you, saith
Christ, that yee in mee might haue
peace: in the world, yee shall haue
affliction; but be of good comfort,
I haue ouercome the world, *Iohn* 16.
33.

O Most high and glorious God,
who art the Authour of Peace,
from whom doe procéde holy
counsels, and righteous desires, giue
vnto vs thy Seruants, that Peace
which the world cannot giue, that
both our hearts and workes may an-
swere thy Commandements, and
that our dayes through thy protecti-
on, may be alwayes quiet from trou-
ble.

Speake

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Speake thou peace vnto all people,
especially to thy Saints. Let thy salua-
tion be nigh them that feare thee, that
gloze may dwell within our Land.

Let mercy and Truth meete toge-
ther; yea, let Justice and Peace im-
brace each other.

Let Truth arise out of the Earth,
and Righteousnesse looke downe from
Heauen.

Let the Mountaines and the Hills
bring Peace to the people, and Sheepe
of thy Pasture.

Blesse, Lord, all Countries, Cities,
Townes, and places, where thy Word
doth abide, and is purely preached,
and increase the number of them in the
vniuersall World.

O Lord, send them much peace that
delight in thy Law, let them be with-
out stones to stumble at, and blesse
them with prosperity within their
places.

O eternall God, which hast called
vs in peace. grant we may haue peace
with all men, and let vs highly ac-
count of holinesse without which none
can see the Lord, nor haue peace in the
Lord.

Repreſſe the Diuell, the breaker of
godly

godly Concozd and Christian Peace: which raging thzoughout al Nations, soweth eury where the sēde of strife and discozd, as the Seedsman of fals- hoo and lies.

O God of Peace, which makest an end of Warre thzoughout the World, protect vs from War and slaughter, scatter the Kingdomes that delight in Warre, bzeake and hinder all euill Counsels, and the purpose of such as minde after nothing else, but the shed- ding of innocent blood.

Let them come to shame and perish, thzough their owne imaginatons, that pzactise euill against thy Church.

Giue all men a desire of peace, con- tented mindes in their vocation, and a care to aduance the welfare of that place where they inhabite. Where Strife, Contention, and Discozd is amongst men, reconcile their hearts and mindes, that these flames & fires may speedily be put out: for thou canst con- clude a Truce for vs and all Men, and make the Wolfe to dwell with the Lambe, and the Leopard to lye downe wth the Kid.

Make our Tabernacles safe and quiet, that about them there may be

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a rich tranquillity, which may abound
like the Streame running ouer his
Bankes, and our righteousnesse as the
Waues of the Sea which is neuer dry.
In thee shall wee haue our wished
peace, and the worke of righteousnesse
shall be peace, and her fruit rest and
quietnesse for euer, and thy people shall
dwell in the Iunes of peace, and in
sure dwellings, and in safe places of
comfort.

Hearc vs, O Lord of peace, and
grant that thy peace which passeth all
vnderstanding, may keepe our hearts
and mindes in the loue of our Lord

Iesus Christ, who liueth and

raigneth with thee in the

vnity of the holy Spirit,

now and for

euermore.

Amen.

O Lord increase our Faith
in Peace.

A Prayer to be vsed of a
Widdow.

Doth not the teares runne downe the
Widdowes cheekes? and her cry is a-
gainst them that causeth them: for, from
her cheekes doe they goe into heauen,
and the Lord which heareth them,
doth accept them, *Eccles. 25. 15.*

Shee that is a Widdow indeede, and left
alone, trusteth in God, and continueth
in supplications and prayers night and
day: But shee that liueth in play, is
dead while shee liueth, *1 Tim. 5.
5 6.*

O Eternall, and most mercifull
God, which according to thine
holp will hast made mee a poore
distressed Widdow, by taking away my
deare and louing husband out of this
transitory world: vnto thee do I cry in
this my misery: haue mercy on mee, I
humbly beseech thee, and forgive all
mine offences, which I haue commit-
ted against thy diuine Majesty: be fa-
uourable vnto mee, O Lord, and take
pitty

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pitty on mee, for I am alone and comfortlesse. Behold mine affliction and misery: relieue my wants, as thou didst relieue that Widrow of Sarepta, whom thou diddest most miraculously preserue by the Prophet Elias: take the like compassion on mee, assist mee, behold my necessity, and deliuer mee out of all troubles. Grant likewise that I may finde fauour in the sight of all Gouvernours and Magistrates, that I be not iniured contrary to equity. In like manner let mee finde amongst men Christian consideration, and commiseration of my present estate, and succour with godly counsell, protect mee from false tongues, which are like razors, cutting deceitfully, and as the sharpe arrowes of a mighty man, Keepe mee (O Lord) from slander, and from the tongues of wicked men, which with poysoned words haue bent themselves to cast downe the poore and needy, and to destroy such as are of vpright conversation. I humbly beseech thee (O Lord) to giue mee grace to liue in this mine estate of widowhood, chastly and godly, shewing my selfe an example of godlinesse to others, putting alwayes
me

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my hope and affiance in thy mercy: let
me with all patience and fortitude, in-
dure all crosses laid vpon me, and con-
tinue faithfully in making of suppli-
cations night and day vnto thee. I like
how the eyes of a seruant are vpon
her Mistresse, so are mine eyes bent
vpon thee my Lord, vntill thou haue
mercy on me. Haue mercy therefore (O
Lord) on mee, for I am full of inder-
mity: heare me (O Father) euen for
Christs sake, thy Sonne and my
Saviour: to whom be giuen
all praise and honour now
and euermore.

Amen.

A Prayer for one that prepares himselfe for
marriage.

House and riches are the inheritance of the fathers, but a prudent wife commeth of the Lord, *Pro. 19. 14.*

Well is hee that dwelleth with a wife of vnderstanding, *Ecclus. 25. 8.*

Blessed is he that hath a vertuous wife, for the number of his yeares shall be double: an honest woman recovereth her husband, and she shall fill the yeares of his life with peace: A vertuous woman is a good portion, which shall be given as a gift vnto such as feare and serue the Lord, *Ecclus. 26. 1. 2. 3.*

O Heauenly God, cuerlasting and most powerful Father, I do praye
Orate my selfe before the throne
of thy Majesty, humbly thanking thee,
in that thou hast formed mee in the
wombe of my mother, and suffered mee
to be bozne such as I am, maintained
me likewise from mine infancy to this
instant, and preserved me from infinite
perils: for it is through thy goodnesse
and

and fatherly blessing, that I haue attained to the yeres I am now in, and in that time, thou hast taught mee by thy holy word, to know Iesus Christ thy beloued Sonne, the onely top and comfort that a Christian can haue, because in the true knowledge of him consisteth eternall life; and therefore I cannot sufficiently reelde thee praisse, for the infinite and innumerable benefits thou hast bestowed on me. Neuerthelesse, because thou hast commanded vs to call vpon thee in all our necessities, and most louingly hast promised to heare vs, let it now please thee graciously to helpe me.

For I haue found and proued, that in regard of mine owne natures corruption, I cannot continue chaste and blamelesse, except I vse the meanes which thou hast ordained, and by thy holy word hast also approued the same, saying; To auoide whoredome, let euery man haue his wife, and euery woman her husband. Then I beseech thee in mercy to lend mee thy helping hand, and so blesse mee and my Parents, that in this intended matter, wee may not be abused by any exteriour appearance, either of beauty,
riches,

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riches, or deceiuing speeches, which
may soze-runne, or procede in this
businesse: but as thy Word saith, A
vertuous wife is a gift which comes from
thee, O Lord: and as it is most certain,
that not onely thou gauest Eue to A-
dam, but didst likewise conioyne Abra-
ham with Sarah, Isaac with Rebecca, and
Iacob with his best esteemed Rachel; e-
uen so I intreat and beseech thee, O
Father of lights, not onely to be my
Father, but also to appoint mee my
fellow-partner, in regard thou ough-
test to be the author and actor in so
honourable a businesse. Send downe
thy holy Angell to be my guide and
leader towards her whom thou hast
prepared for mee, as (in like case)
thou madest them seruants to Abra-
ham and young Tobias. Then let mee
meeke her, inioyne her, and liue with
her in thy feare and fauour. O Lord
Jesus, may it please thee with thy
blessing to be with me at my marriage,
as thou didst vouchsafe to honour that
at Cana in Galilee, with thy owne pre-
sence.

And as thou art well pleased to con-
ioyne man and wife, and to make them
one body, so vnite vs both vnto thee,
that

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that we may euermore liue in that, and
thou in vs. Amen.

O Lord increase our Faith.

A Prayer for a young Man,
or Maide, prepared to
Marriage.

To auoide fornication, let euery man haue
his wife, and let euery woman haue
her owne husband, 1 Cor. 7. 2.

The price of a vertuous woman is farre
aboue the value of pearles: she will doe
her husband good, and not euill, all
the dayes of her life, Pro. 31. 10, 14.

Omnipotent, and euer-liuing
God, without whom, mens en-
deuours are frivolous, & cannot
prosper in this world, I thy poore crea-
ture, and the worke of thine hands,
whom thou hast boughsed neuerthe-
lesse to recetue into the fellowship of
thy Saints, by the holy Sacrament of
Baptisme, doe here present my selfe
before thy diuine Majesty, humbly be-
seaching

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seeking thee in the name of Iesus
Christ, thy beloued Sonne, to stretch
forth thy holy hand, and helpe mee, to
the end that if it be thy will I shall
marry, thou maist lead and direct mee
to a vertuous roke-fellow, with whom
I may liue, so long as we shall conti-
nue together, in thy loue and feare. O
God, it was thou that gauest Eue to
Adam, and didst addresse the seruant of
Abraham to Rebecca, that she might be
wife to the Patriarke Isaac.

Thou didst send thine Angell with
young Tobias, to deliuer Sara, the
daughter of Raguel, out of the poyse,
desolate, and approbrious condition
whereth she then liued, and to match
her in marriage with the said Tobias.
This is not a case of chance or For-
tune, neither guided by mens wis-
dome, for heaping by goods together.
It often hapneth, that after one hath
carefully considered all circumstances,
and causes thereto belonging, search-
ing into the uttermost as may be deui-
sed, that party fals short of his hopes
expected, and in stead of an helper,
hapneth on an hinderer. I heartily
therefore pray thee (O God) to pro-
uide me such a one, as thou knowest best
it

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test for me, and so to order the deliberations, counsels, and enterprises of my Parents & friends, that the whole issue and event may first redound to the advancement of thy glory, and next to the endlesse contentment, good, and salvation of vs all in Christ Iesus, our Lord and onely Saviour. Amen.

A Prayer to be said of Women with childe.

Women shall be saued by bearing of children, if they continue in faith, and loue, and holinesse, with modestie,
1 Tim. 2. 15.

O Mercifull and mighty God, the framer, wise gouernour, and gracious preseruer of all things, I render vnto thy maiesty most humble thanks, for that thou art pleased of thy gracious goodnesse, to remoue from me the reproach of barrennesse, and hast opened my wombe to conception: prosper, O Lord, within me the worke of thine owne hands, which is wonderfully made,

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made, whose bones and members are
knowne to thee, whose very happes
thou numbrest and takest care of them:
Blesse (**O Lord**) the worke of thine
owne hand within me, that it may re-
ceiue a perfect shape and portion, and
live to praise thee in the midst of the
congregation: **I** commend it, with my
selfe, into thy holy hands, whom **I** bes-
sech thee (**O most gracious God**) so to
blesse, guide, and preserve, that nei-
ther the malice of the wicked spirit o-
uercome me, nor any other inconueni-
ence approach nie mee to hurt mee:
keepe me from haine feares and foolish
desires, that without danger **I** may
beare, and with ioy bring forth the
fruit wherewith thou hast blessed mee,
to the glory of thy most holy Name,
and my great comfort in thee: to whom
be giuen and ascribed all honor, might,
power, and praise, now and for euer.
Amen.

O Lord increase my Faith.

A Prayer to be said of a
Woman in trauell.

O God Lord, I acknowledge
and confesse, that thy displea-
sure for sinne committed, was,
and is very great (which I doe at this
present feelee) and was first committed
by our first mother Eve, and continu-
ed by vs (we being by nature inclined
thereunto,) whom for punishment
thereof, thou hast said, in sorrow we
shall bring forth children: Impose
not that heauy burthen vpon my weak
body, but regard mee with thy fa-
uour in the promised Seede of the
woman, and giue mee comfort from
heauen: lay vpon mee no more, then
I shall be well able to vndergoe, and
euen in the midst of my calamities,
prepare thou the way for mee, that I
may patiently beare them: strengthen
(O Lord) my body, giue courage vnto
my heart, and comfort my soule,
that in all partes being fastened vnto
thee, neither frailty of the flesh, nor
temptation of the Diuell, in my grea-
test

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rest extremity, may make mee faint, o
fall from thee, o have the least distrust
of thy gracious fauour towards mee.
Thou art nigh (O Lord) vnto all that
call vpon thee in heart: I humbly be-
sech thee, not to be absent from me at
my time, but that the assurance of thy
presence may be my stay and comfort,
that in respect thereof, I may sustaine
all torments, and wholly rest in thee,
which art the God of my strength
and consolation: to whom be
giuen all praise, now
and for ever,
Amen.

O Lord increase my Faith.

A

A Thankesgiuing of a
Woman after her
Deliuery.

O Eternall God, and most louing
Father, thou art great, and wor-
thy to be feared, thou art graci-
ous, and worthy to be praised, for thy
mercy exceedeth all thy workes: thou
woundest, & thou healest, thou throwest
downe, and helpest vp againe: I most
humbly thanke thee, my most louing
and gentle Father, that it hath pleased
thee in thy goodnes, now, at the length,
to deliuer me from the great extrema-
ty of childe-birth, and to giue vnto me
the sweete taste and feeling of thy com-
fort, not only in ioy that a man is born
into the world, which maketh mee to
forget my sorrowes, but much more
in the assurance of thy blessed prou-
dence and care ouer mee, whose holy
hand hath strengthened and bpholden
mee, who hath brought faire weather
after stormes, and ioy after teares:
let thy sweete comfort alwayes rest
with mee, and giue mee grace, since it
hath

S 2

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hath pleased thee to make me a glad
mother, that I may also become a good
mother, in shewing my selfe obedient
vnto thee, and to be carefull for the in=
struction and bringing vp of my childe
in thy feare, that wee may shew forth
thy glory in this life, and be made par=
takers of thy glory in the life to come,
through Iesus Christ our onely Lord
and Saviour: to whom, with thee,
and the sweete Comforter, the holy
Ghost, three persons and one
glorious God, be all ho=
nor, and praise for
ever and ever.

Amen.

O Lord increase my Faith.

A Prayer for a Man-
servant.

Let servants be subiect to their Masters,
and please them in all things, not an-
swering againe, neither pickers; but
that they show all good faithfulness,
that they may adorne the doctrine of
God our Saviour in all things, 1 *Tit.* 2.
9, 10. & 1 *Pet.* 2, 18.

O Most mercifull, and ever-liv-
ing God, who hast ordained
in the world, that there should
be masters and servants, and didst
heare Abrahams servant crying to thee,
I now prepare my selfe to thy diuine
Majesty, because seruice is necessary
for mee, to maintaine mee in this life,
and doe beseech thee, O most louing
Father, to prouide for mee among
good people, that may not debarre me
from hearing thy Word, but rather
giue me occasion by their good exam-
ple, to seeke those things which belong
to my saluation. Assist me also by thy
holy Spirit, that I may render them
good

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good and honest seruice, and truely take charge of whatsoeuer they trust mee withall.

Prosper (O God) my labours, and giue a blessing to those affaires which I shall mannage and vnder-take, that thy grace gouerning me while I serue on earth, I may afterward be an Heire and fellow-Citizen (by Christ Iesus meanes) in the Kingdome of heauen. Thy mercy was so great at Capernaum, to the Centurions Seruant, that hee found a good Master. Thou diddest likewise so louingly respect poore Ioseph, when he was a seruant, that all things prospered vnder his hand. I beseech thee, extend thy mercy to me a poore willing Seruant, and as thou hast appointed, so let mee rest contented.

Amen.

Lord increase my Faith, and prosper mine endeaours.

A Prayer of a Maid-
servant.

O My Lord and Saviour, seeing it hath pleased thee to call mee to this estate and condition, that I must serue to sustaine life, and gaine those benefits necessarily belonging thereto, I submit my selfe willingly to thy prouidence and appointment. For I know thou didst not despise to speake to Abrahams seruant, Hagar, and didst likewise prouide good Mistresses for Bilha and Zilpha; therefore, I humbly beseech thy Maiesty, to prouide an honest place for mee, where too much rigour, seuerity, and hard vsage may not be shewed me. Giue me grace also to yeeld vnto them faithfull and true seruice, carrying alwayes a good conscience, and keeping my selfe chaste and honest, with dutifull obedience to my Mistres, and ordering my Masters businesse as it becommeth mee. Blesse all my indures, that I neither waste, spoile, nor destroy any thing: Set a locke on my lips, that by euill words, I giue no occasion

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occasion of strife or dissension, but rather that I may procure peace, so much as lyeth in my power to doe. Thou knowest (O God) much better then my selfe, what is needfull for me, and thy word teacheth me, that with thee there is no respect of persons, but thou hearest the poore and needy, as well as the great and mighty, when they vnsainedly make their prayers vnto thee in the mediation of Christ Iesus, our onely Lord and Saviour.
Amen.

A

*A Thankesgiuing
before Meate.*

O Lord our God and
heauenly Father ,
which of thy vnspeak-
able mercy towards vs, hast
prouided Meate and drinke,
for the nourishment of our
weake bodies, giue vs grace to
vse them reuerently, as from
thy hands , with thankfull
hearts, let thy blessing rest
vpon these thy good Crea-
tures , to our comfort and
sustentation ; and grant wee
humbly beseech thee, that as
wee doe hunger and thirst for
this

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this foode of our bodies;
so our soules may earnest-
ly long after the foode of e-
ternall life, through Iesus
Christ our Lord and Sauour.
Amen.

A

*A Thankesgiuing
after Meate.*

TO thee, O Lord our
God, which hast cre-
ated, redeemed, con-
tinually preserued, and at
this time fed vs, be ascribed
all honour, glory, and pow-
er, might, and Dominion,
now and euer more. O
Lord, preserue thy Church
vniuersall, this Church where-
in wee liue, the Kings Maie-
sty, the Prince, and Realme.
Grant thy Gospell a free pas-
sage: confound Antichrist,
and all Heresies: finish soone
these:

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these dayes of sinne, and
bring vs to euerlasting peace,
through thy Sonne our Lord
and Sauour Iesus Christ.
Amen.

E I N I S.





A brieſe Table of all
the Prayers, and other
things, contained in
this B O O K E.



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